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MĀNAVAGṚHYASŪTRA

A VEDIC MANUAL OF DOMESTIC RITES TRANSLATION, COMMENTARY AND PREFACE

M. J. DRESDEN

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MĀNAVAGṚHYASŪTRA

A VEDIC MANUAL OF DOMESTIC RITES TRANSLATION, COMMENTARY AND PREFACE

PROEFSCHRIFT TER VERKRIJGING VAN DE GRAAD VAN DOCTOR IN DE LETTEREN EN WIJSBEGEERTE AAN DE RIJKSUNIVERSITEIT TE UTRECHT, OP GEZAG VAN DEN RECTOR-MAGNIFICUS Dr. H. R. KRUYT, HOOGLERAAR IN DE FACULTEIT DER WIS- EN NATUURKUNDE, TEGEN DE BEDENKINGEN VAN DE FACULTEIT DER LETTEREN EN WIJSBEGEERTE TE VERDEDIGEN OP VRIJDAG 20 JUNI 1941, DES NAMIDDAGS TE 4 UUR

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Bij het beeindigen van mijn academische studie denk ik met erkentelijkheid aan hen, onder wier leiding ik in Amsterdam, Utrecht en Parijs het terrein der klassieke en Indo-iraanse taal- en letterkunde betrad.

Veel dank ben ik verschuldigd aan U, hooggeleerde Cohen, de Groot, Kuiper, Pos en Snijder en aan U, zeergeleerde Alma en de Decker, voor de wijze waarop gij mij, elk naar Uw inzicht, hebt binnengeleid in de veelverscheiden Hof der Ouden. Ook al hield de laatste jaren een ander studiegebied mijn aandacht bezig, mijn werk herinnert mij dagelijks aan al datgene, wat ik van U in theorie en practijk mocht leren.

Onder Uw bezielde en stuwende leiding begon ik de studie van het Sanskrit, hooggeleerde Faddegon. Onvervaagd zijn de herinneringen aan de jaren, waarin ik wekelijks één of meer uren Uw colleges mocht bijwonen. Het was mij een voorrecht door Uw diep en persoonlijk inzicht te worden ingewijd in de aard der Indische literatuur en de structuur der Indische geest.

Niet alleen Uw heldere blik op de Vedische sacrale teksten en Uw omvangrijke kennis daarvan, hooggeachte Promotor, maar ook Uw rustig vertrouwen en Uw aansporingen hebben mij geleid bij de voorbereiding en voltooiing van dit proefschrift. Gij waart het tevens, die mij plannen om mijn studie uit te breiden tot het Iraans in zijn verschillende phasen deed vormen en een mogelijkheid tot verwezenlijking daarvan wist te scheppen.

Uw fijne oorspronkelijkheid, stout en trefzeker combinatie-vermogen en grote feitenkennis, hooggeleerde Benveniste, zal ik mij steeds als een voorbeeld blijven herinneren. De perspectieven die Uw colleges mij openden, hooggeleerde Bloch, zullen mijn blik voor vernauwing blijven bewaren. Uw nuchtere en zakelijke feitenschatting en -schifting, hooggeleerde Renou, zullen mij een zuivere toetssteen voor eigen methode en nauwgezetheid blijven.

Aan Mevrouw C. M. Ouweleen-Geyl ben ik veel dank verschuldigd voor haar aandeel in het tot stand komen van de Engelse tekst van dit proefschrift. Ongewone wendingen en stroefheden in het Engels zijn te wijten aan mijn opzet om de oorspronkelijke tekst zo nauw mogelijk op de voet te volgen.

Tenslotte wens ik mijn dank uit te spreken voor de voorkomendheid, die ik van de ambtenaren der bibliotheken van de Rijks Universiteiten, de Gemeente Universiteit en de Nederlandse Academie van Wetenschappen te Amsterdam en van de Nationale Bibliotheek te 's Gravenhage mocht ondervinden.

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1) References to them are made by an asterisk (*).

PREFACE

Although the title sufficiently indicates the general scope of my thesis, it may yet be useful to give a few prefatory remarks.

This translation is based on the *Mānavagṛhyasūtra* text, as it was published by Ferdinand Knauer in 1897 (St. Petersburg). So far this is the only critical text by a non-Indian scholar 1)). Knauer himself seems to have felt the need for a translation, in order properly to justify his editorial task 2)), but other demands on his time prevented him from realizing his plan, and since then no one has done so.

Seeing that the *Mānavagṛhya* text has been greeted by several scholars as being of signal importance, it seemed to me worth while to submit it to a thorough investigation.

It is clear that the scholar who wants to take up the study of Vedic domestic ritual, is now in a much better position than Knauer was in the year 1897. Not only have the general Vedic working instruments been much improved, but more especially the difficult domain of ritualistic literature has been more thoroughly examined, with the result that now even for the non-specialist it is possible to gain a general idea of the character of the whole field. Although Caland mainly devoted himself to the problems offered by the *Śrauta* texts, he was also a promotor of *Gṛhya* studies 3)) and he himself has given us reliable texts of the *Jaiminīya Gṛhyasūtra* (1922), the *Kāṭhaka Gṛhyasūtra* (1925) and the *Vaikhānasa Sūtra* (1927), and translations of the same *Jaiminīya GS* (1922) and of the *Vaikhānasa S* (1929) 4)).

I started my investigations of the *Mānava* text by preparing a translation, not only of the *sūtras* (precepts in prose) themselves, but also of the *mantras* (verses). In the original text these verses are given partly in full (*sakalapāṭhena*) and are partly quoted by their

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1) For my translation I used Caland's copy, which contains many marginal notes. It is to be found in the Utrecht University Library. Caland also reviewed Knauer's edition in Gött. Gel. Anz. 1898.

2) See Knauer's Einl. p. VII: 'Eine Übersetzung des MGS mit historischer Einleitung und sachlichen Erläuterungen nehme ich in Aussicht, wünsche aber noch vorher das *Mān. Śrauta Sūtra* gedrückt zu sehen'. — v. Bradke (see ibid. p. VI) undertook 'ein Übersetzungsversuch unter Übergehung der Sprüche'.

3) Miss Salomons edited the *Bhāradvāja Gṛhyasūtra* in 1913. The *Vārāha Gṛhyasūtra* was edited by Raghu Vira in 1929.

4) See list of abbreviations, p. x sqq.

opening words only (*pratīkena*) [1]. Deviating from the ordinary custom (see e. g. the translations of *Gṛhyasūtra* texts by Oldenberg in Sacred Books of the East), I decided to translate both in full. It seemed to me that in this way a clearer insight into the real scope and practice of the text could be obtained.

From the very beginning it became clear to me that the documentary material was not sufficient for wholly elucidating all passages, a draw-back already felt by Knauer also. Nevertheless on account of practical considerations (the procuring of new materials would have delayed the publication of the translation for several years), I have decided to work through the text without the help of new manuscripts. Fortunately we now have at our disposal the materials contained in the *Kāṭhaka* and the *Vārāha Gṛhyasūtras*, which texts run parallel to *Mānava* in a great number of passages. They enabled me to propose a few emendations.

In writing the commentary the works of Hillebrandt and Keith (see p. XI) were of course most helpful. The evidence contained in the *Gṛhya* texts, which appeared after the publications of Hillebrandt's Ritualliteratur, has not been worked up systematically in Keith's handbook. I therefore decided to incorporate it in my commentary, which may serve thus as a partial supplement to those handbooks. The commentary is rich, perhaps even too rich, in textual quotations. In general the motives have been: 1. the interpretation of the *Mānava* text itself; 2. the determination of the relation between the *Mānava* text and the other *Gṛhya* texts, especially the *Kāṭhaka* and the *Vārāha* texts; 3. practical considerations. The ethnological parallels could have easily been extended endlessly, but the character of this work is not ethnological but philological. The purpose of this sort of parallels is illustrative.

After I had finished the translation and the commentary it was my intention to have written an Introduction which would have treated of a number of themes to be divided into a general and a special category. The first would have contained a description of the *Gṛhya* literature as far as it might interest the student of comparative religion [2], history of civilization, ethnology, etc. The second would have treated several special points, such as the place of the *Gr̥hya* literature in the whole 'corpus' of Indian literature [1]), the relation between the *Mānava*, *Kāṭhaka* and *Vārāha Gr̥hyasūtras* [2]), the relation between *Śrauta* and *Gr̥hya* texts, the relation between the precepts in prose and the verses (*sūtra*: *mantra*), grammatical questions, etc. However, several reasons prevented me from realizing this project, and I have therefore decided, although reluctantly, to reserve my materials for a future publication.

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[1] The opening words refer to the corresponding *Saṃhitā* or to a special collection of mantras, see e. g. Caland, Introd. *KāṭhGS*, p. VI sq.

[2] For a striking parallel between India and Babylonia, see the article by W. F. Albright and P. E. Dumont; 'A parallel between Indic and Babylonian sacrificial ritual', in JAOS 54 (1934), 107—127. See also Böhl, Jaarb. Ex. Oriente Lux 7 (1940), 412.

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[1]) The relation between the *Gr̥hyasūtras* and the *Dharmaśāstras* is especially interesting, see v. Bradke, ZDMG 36 (1882), Jolly, Sitz. Ber. d. K. bayer. Ak. d. W., Phil.-phil. u. Hist. Cl., 1879, Bd. 2.

[2]) These questions have been treated by Raghu Vira, Introd. VGS, p. 16 sqq.

LIST OF ABBREVIATIONS

I. GHR̥YA TEXTS:

A. Belonging to the R̥g Veda:

ĀGS Āśvalāyana, ed. Stenzler, AbhDMG III. 4 (1864) and in BI 1866—'69; transl. in German by Stenzler in AbhDMG IV. 1 (1865) and in English by Oldenberg in SBE XXIX.

ŚGS Śāṅkhāyana, ed. Oldenberg, IS XV; transl. in German ibid. and in English in SBE XXIX by the same.

B. 1 Belonging to the Black Yajur Veda:

a. Carakas or Cārāyaṇīya-Kaṭhas:

KGS Kāṭhaka, ed. Caland with extracts from three commentaries [Devapāla (Dev.), Ādityadarśana (Ād.) and Brāhmaṇabala (Br.)], Lahore, 1925.

b. Mānavamaitrāyaṇīyas or Maitrāyaṇīyas:

MGS Mānava, ed. Knauer, St. Petersburg, 1897 and Ramakrishna Harshaji Sastri, Gaekwad Or. Ser., 1926 [Gaekwad].

VGS Vārāha, ed. Raghu Vira, Lahore, 1932 1)).

c. Taittirīyas:

BGS Baudhāyana, ed. L. Srinivasacharya, Mysore, 1904, Government Or. Library Ser., Bibl. Sanskr. No 32.

BhGS Bhāradvāja, ed. H. J. W. Salomons [,,Het hindoesche huisritueel volgens de school van Bh."], Thesis Utrecht, 1913.

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1) This is the definite edition of the Vārāha text by Raghu Vira. It contains short extracts from the Paddhatis of Gaṅgādhara and Vasiṣṭha. Its Introduction was presented, in a more extensive form (see p. 1, footn. 1), to the Utrecht University for the award of doctor's degree in 1929. The original Introduction is to be found in a copy in the Utrecht University Library.

ĀpGS	Āpastamba, ed. Winternitz ["The Āpastambīya Gṛhyasūtra, with extracts from the comm. of Haradatta and Sudarśanārya"] Vienna, 1887; transl. in English by Oldenberg in SBE XXX. The mantras belonging to this text are collected in:
Mp	Mantrapāṭha, ed. Winternitz ["The Mp or Prayer-book of the Āpastambins"], Oxford, 1897.
HGS	Hiraṇyakeśin, ed. Kirste, Vienna, 1889, with extracts form the comm. of Mātṛdatta; transl. in English by Oldenberg in SBE XXX.
Vkh	Vaikhānasa, ed. Caland in BI, 1927; transl. in English by the same in BI 1929.

B. 2 **Belonging to the White Yajur Veda:**

PGS	Pāraskara, ed. by Stenzler, AbhDMG VI. 2 (1876); transl. in German by the same AbhDMG VI. 4 (1878) and in English by Oldenberg, SBE XXIX.

C. **Belonging to the Sāma Veda:**

a. Kauthumas:

GGS	Gobhila, ed. Knauer, Dorpat, 1884 (thesis); ed. with transl. in German by the same, Leipzig, 1885—'86; transl. in English by Oldenberg, SBE XXX. The mantras belonging to this text are collected in:
Mbr	Mantrabrāhmaṇa, ed. Satyavrata in Uṣā, 1890; the first Prapāṭhaka has been ed. and transl. (in German) by H. Stönner, Halle a. S., 1901 (thesis), the second by H. Jörgensen, Darmstadt, 1911 (thesis).

b. Rāṇāyanīyas:

KhGS	Khādira, ed. in Bibl. Sanskr. of Mysore, No. 41, 1913; transl. in English by Oldenberg in SBE XXIX (accompanied by a text in the footnotes).

c. Jaiminīyas:

JGS	Jaiminīya, ed. with extracts from the comm. and transl. in English by Caland, Punjab Sanskr. Ser., No 2, Lahore, 1922.

D. Belonging to the Atharva Veda:

KauśS Kauśika, ed. by Bloomfield, with extracts from the comm. of Dārila and Keśava, JAOS XIV and (separately) New Haven, 1902.

II. OTHER TEXTS AND WORKS:

It seems to be superfluous to give a full list. In general the abbreviations have been made in accordance with scientific usage. See e. g. Renou, Bibliographie védique, Paris, Maisonneuve, 1932, for Vedic texts. We only mention two standard works to which the reader will be frequently referred:

Keith, *Religion*	Arthur Berriedale Keith, The religion and philosophy of the Veda and the Upanishads, Harvard Oriental Series, vols 21, 22, 1925.
Hillebrandt, *Rit. Lit.*	Alfred Hillebrandt, Ritual Literatur, Vedische Opfer und Zauber, Grundriss der indo-arischen Philologie und Altertumskunde, Bd III, Heft 2, Strassburg, 1897.

I. 1 Vratacaryā The practising of observances

1. From the initiation onward he should practise (the following) observances:

The vratacaryā is treated by Hillebrandt, Rit. Lit., p. 55 sq.
The upanayana-ceremony is explained in our text I. 22 (p. 94—102).
Cf. KGS I. 1, VGS VI. 1.

2. He should wear a (n upper-) garment of antelope-skin, have his hair bound, live upon alms (or) upon what his teacher gives him; he should have a staff with the bark on it, wear a (twisted) girdle of seven Muñja-grasses; he should not resist his teacher and should do all (his teacher orders him to do).

Cf. KGS I. 2 sqq, VGS VI. 3.
Mārgavāsaḥ: Ād. notes ad KGS I. 2: . . . . *aviśeṣeṇa traivarṇikaḥ*; *tatra viśeṣaṃ vakṣyati* (XLI. 13) *aineyaṃ carma brāhmaṇāyetyādi*. This distinction however is not made in our text I. 22. 11, see the note a.l. *Saṃhatakeśa*: Caland remarks (KGS I. 3): The reading *saṃhata* must be corrupt, though old, from *saṃhṛta*, cf. *saṃhārayati*. Our commentator Aṣṭāvakra gives: *saṃhatāḥ kl̥ptāḥ keśā yasyeti*. Cf. I. 2. 6 (p. 7). *Bhaikṣācāryavṛtti*: like KGS I. 4, VGS VI. 3. Böhtlingk would have us read with GGS III. 1. 27: *bhaikṣacarya-*; cf. however Ād. *bhaikṣeṇa ācāryānujñayā vā abhaikṣeṇāpi vṛttiḥ*, etc. Cf. I. 22. 20. *Saśalkadaṇḍa*: KGS I. 5 (Ād. *satvag*), VGS 1. c. Cf. I. 22. 11. *Saptamuñjām*: like KGS I. 9, VGS 1. c. reads *-mauñjīm*. Cf. I. 22.7. For *ācāryasyāpratikūla* (KGS I. 9, VGS l.c.) and *sarvakārin*, cf. PGS II. 5. 29 sqq: *ācāryeṇāhūta utthāya pratiśṛṇuyāt*; *śayānaṃ ced āsīna āsīnaṃ cet tiṣṭhaṃs tiṣṭhantaṃ ced abhikrāmann abhikrāmantaṃ ced abhidhāvan.*

3. All things which fall to his share, he should give to him; in case he has several teachers, to the teacher, with whom he is particularly connected.

The subject of this sūtra is the *brahmacārin*. Caland's correction (in marg.) *brahmacāriṇam* of Knauer's *-cāriṇām* (comm. p. 69) is beyond dispute, cf. Ād. (KGS I. 12) *yat kiṃcid enaṃ brahmacāriṇam*, etc.
The same precept KGS I. 12—3, VGS VI. 4.
Aṣṭāv. explains (*saṃyukto*): *vyāpārasaṃbandhena*, Ād. *bahūnām ācāryāṇāṃ vidyamānānāṃ yenācāryeṇa saṃyukto labheta tat tasmai dadyāt, na vibhajya deyam.*
Cf. I. 22. 21 (p. 102).

4. He should not enter into his (teachers) couch.

The same precept KGS I. 14, VGS VI. 5.

5. He should not wear the garment (of his teacher).

KGS I. 16 reads *saṃvastrayeta*; Mān. *-vastrayet* against VGS VI. 7 *saṃvaset*(!). Cf. Dev. (ad KGS l. c.) *ācāryaparihitaṃ vastraṃ na paridadhīta* Cf. I. 2. 19.

6. He should not mount on a car.

The same KGS I. 15, VGS VI. 6. All Kāṭh.-MSS read *āruhet*, a form which according to Caland, has its origin in the injunction: *mā ratham āruhaḥ*. Cf. ĀpŚS XV. 20. 18 *na cakrīvad ārohet*, 'er besteige nichts was mit Rädern versehen ist'.

7. He should not speak the untruth.
8. He should not look at a naked woman.

KGS I. 18 reads *na muṣitāṃ prekṣeta*[1]), VGS VI. 20 *acchanna-* (vv. ll. *ācchinna-*, *achinna-*) *vastrāṃ vivṛtāṃ striyaṃ na paśyet*.

9. He should not talk for amusement.

KGS I. 19 reads *vihārārtham* (against -°*ārtho* in a number of other MSS); VGS VI. 8 like Mān. A number of Mān.- MSS however read -°*ārthau*, which is one of the readings explained by the comm., the other being -°*ārtho*.

10. He should not wear anything appropriate for adornment.

The same KGS I. 20; VGS VI. 9 however *rucyarthaḥ kaṃcana*. The optative *dhārayīta*[2]) is the reading in nearly all MSS; the comm. *dhārayet*, as VGS; KGS *dhārayeta*.

11. He should avoid any sort of contact with women.

Cf. KGS I. 17, VGS VI. 10.
Sāṃsparśakāni: some Mān.- MSS have a v.l. *saṃ-*, the comm. *sāṃsparśikāni*, K. and V. like the reading adopted by Knauer; in K. there are also different readings *sāṃsparśikāni*, *saṃsparśakāni*. Cf. Renou, Gramm. sanscr. p. 184 (§ 142 B).
For *strībhyo* (thus also VGS) KGS has *strībhiḥ saha*. Our comm. explains *strībhyaḥ stryartham* (dative), ... *strībhya iti pañcami vā* (ablat.?), two improbable explanations. The reading of Kāṭh. is more probable. Our comm. explains further: *strīsaṃsparśotpādakāni strīvarṇanaṃ kāvyaśravaṇaṃ stryabhidhānaṃ stryavayavaṃ stanakakṣānitamboruvadanacakṣurāder īkṣaṇaṃ nṛtyageyādīni ca varjayet*.

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[1]) For *muṣitām*, see Dev. *muṣitām iva nagnām* and Ād. *nagnāṃ striyam* (ad KGS l. c.) and our comm. *muṣitā caurair hṛtavastreva nagnā*. See KauśS 54. 9 *athāsya vāso nirmuṣṇāti*.

[2]) For similar optatives see Knauer, Einl. p. XLIII, Keith, Brāhmaṇa-translation, p. 75, Renou, Gramm. sanscr. p. 408 (§ 289*a*). A special inquiry is necessary. It has been announced as forthcoming by Renou, but has not yet appeared.

12. He should eat neither honey nor meat, nor any saline or pungent food.

Cf. KGS I. 7—8 (*kṣāralavaṇavarjī*) and VGS VI. 19 (only: *madhumāṃse varjayet*).

13. He should not bathe; or he should descend into water.

As KGS I. 21—2, VGS VI. 12; Mān. reads *abhyaveyāt*, Kāṭh. and Vār. *abhyupeyāt*. The first part of this sūtra is explained by the commentators of KGS: *rucyartham ity anuvartate* (Dev.); *dīptyartham snānaṃ śobhaprayojanaṃ na kuryāt*.

14. When he bathes, he should swim around like a staff.

As KGS I. 23, where Ād. explains *maṅktvonmajjet, na bāhubhyāṃ nadīṃ taret, malāpakarṣaṇaṃ na kuryāt*. Cf. VGS VI. 11 for *daṇḍavat*.
Ād. and Dev. (ad KGS I. 22) call this bath '*nityasnāna*' as against the bath *rucy-* or *dīptyartham* of sūtra 13.

15. He should go out before sunset and fetch two fuel-sticks; "a person who longs for spiritual splendour (should fetch) two yellowish (fuel-sticks)", so Śruti says.

KGS I. 29 reads *samidha* in stead of *samidhāv* as Mān. has it and adds *hariṇīr brahmavarcasakāma iti śrutiḥ*.
I know no text from which these precepts are borrowed. Similar precepts are given in ĀGS III. 8. 3 sqq *samidhaṃ tv āharet aparājitāyāṃ diśi yajñiyasya vṛkṣasya* (3) *ārdrām annādyakāmaḥ puṣṭikāmas tejaskāmo vā brahmavarcasakāma upavātām* (4) *ubhayīm ubhayakāmaḥ* (5).

16. With the mantra: We have composed this praise for Jātavedas, who deserves it, with (our) thought, as a chariot; for in his assembly is favourable protection for us. O, Agni, in your friendship may we not be hurt[3]), having swept together the fire, having sprinkled it with water on every side, having strewn grass around it, he puts one fuel-stick on the fire with the words: You are prosperity, may we prosper[4]); with the words: You are a fuel-stick, may we prosper with you[5]), (he puts) the second (fuel-stick on the fire).

Cf. KGS II. 1; VGS I. 9 gives the acts in a different order, viz. *parisamuhya* (1), *paristīrya* (2), *paryukṣya* (3). Some Vār.- MSS have the same order as Mān. (viz. 1, 3, 2) in this sūtra and I. 10. 2, II. 2. 5. Cf. further, Hillebrandt, Rit. Lit. p. 69 sq.

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[3]) MS II. 7. 3: 78. 1—2.
[4]) MS I. 3. 39: 46. 11.
[5]) MS ibid.

17. With the mantra: Now I have followed the waters, we have united ourselves with sap. Full of sap, o Agni, I have come out, unite me here with splendour 5a)), he worships the fire.

Cf. KGS II. 2; see MGS I. 11. 25, II. 2. 26.

18. With the mantra: By the fact that we approach, o Agni, with warmth, warmth and the study of the Veda, may we be dear to 'holy knowledge', long-living and very wise 6)), he cleanses his face.
19. With the words: May we hear what is pleasant with our ears, o Gods 7)), he touches his ears.
20. With the words: May we see what is pleasant with our eyes, o you adorable Ones 7)), he touches his eyes.
21. With the verse: May we, having praised, with firm limbs and bodies reach the life-time appointed by the gods 7)), (he touches) his limbs.

Aṅgāni: sc. *abhimṛśati śiraḥprabhṛtīni* (thus the comm.).

22. Touching the place of his heart, he murmurs* the formulae: Here is steadiness, here is independent steadiness.

See for these formulae MS III. 12. 4: 161. 12, Mbr I. 3. 14, where other similar formulae are added; JGS I. 22 (with additions) uses them with oblations offered after the taking away of the boy who is placed in the bride's lap; ŚGS III. 11. 4 at the Vṛṣotsarga; HGS I. 12. 2, BhGS II. 29 at the ascending of a chariot.

23. With the mantra: Bestow lustre on our Brahmins, establish lustre among the Kṣatriyas, lustre among the Vaiśyas and Śūdras, establish splendour upon splendour in me 8)), he touches the earth (with his hand).
24. With the mantra: The threefold life of Jamadagni, the threefold life of Kaśyapa, the threefold life of Agastya, the threefold life of the gods, that threefold life, may (it) be mine, having sprinkled his limbs with ashes, he rubs himself with the three *Āpohiṣṭhīya*-verses.

5a) MS I. 3. 39: 46. 12—3.

6) Cf. AV VII. 61. 1 which, in stead of *upemasi* as Mān. has it, reads: *upatapyāmahe tapaḥ*, AVPaipp. *upaprekṣāmahe vayam*, cf. Whitney-Lanman, Transl. note a. l.; VGS V. 34.

7) MS IV. 14. 2: 217. 11.

8) MS III. 4. 8: 56. 3—4.

For the first half-verse may be compared AV V. 28. 7, HGS I. 9. 6 (without the words *agastyasya tryāyuṣam*), KGS XXVIII. 4 (at the placing of the bride *ānaḍuhe rohite carmaṇi*), VGS IV. 20 (*śatāyuṣam* in stead of *tryāyuṣam*; at the *cūḍākaraṇa*-ceremony, with the precept *śiraḥ saṃmr̥śati*). With *āpohiṣṭhīyāḥ* (sc. *r̥caḥ*) are meant the verses RV X. 9. 1—3, MS II. 7. 5: 79. 16—80. 2. They run: You, waters, are delighting; further us to strength, to see great joy (I). The most auspicious sap that is yours, accord to us here, like eager mothers (II). May we come near (to help) him, to whose dwelling you urge us, o waters, and propagate us (III).

I. 2 Saṃdhyopāsana The twilight devotion

This ceremony is treated by Hillebrandt, Rit. Lit., p. 55.

1. Then he worships the twilight.
2. Before sunset he should go out to the north of the village or to the east, sit down on a pure spot, (wash his hands) by touching water, fill his two cupped hands with water; then he turns round to the right and invokes (Savitr̥) with the verse: Come hither, you pure goddess, O word, who are equal to a prayer(?), O Gāyatrī, mother of the metres, take pleasure in this my prayer.

The verb *āvāhayati* is explained by the comm.: *savitāram āvartayet*. Cp. for the sū. KGS I. 25 *sāyaṃ prātaḥ sandhyām upāsīta* and VGS V. 30 *vāgyataḥ prāg grāmāt saṃdhyām āset*(?); for the mantra is to be compared TĀ X. 26, which reads: *āyātu varadā devy akṣaraṃ brahma saṃmitam . . . . idaṃ brahma juṣasva naḥ*. Cf. VV III, p. 125.

3^{a}. Having murmured the formula: Strength are you 1), having folded (his hands)? with the chapter beginning with: Who yokes you, etc., he pronounces eight times the words: *Oṃ*, *bhūr*, *bhuvaḥ*, *svaḥ!*, and the verse: This desirable splendour of god Savitr̥ may we accept, who may urge on our prayers 1a), so are the wishes handed down (in the sacred texts).

The meaning of the verb *yojayitvā* is not quite certain; I. 10. 9 we find *agniṃ yojayitvā*, where, probably, the laying around the fire of the *paridhis* is meant. The words *kas te yunakti* are not found in our MS; they occur with a slight difference (*tvā* in stead of *te*) in KS V. 5. 9: 168. 16 and form the opening words of a chapter used at the laying around the fire of the *paridhis*, cf. e. g. ĀpŚS XX. 9. 4: *kas tvā yunakti sa tvā yunaktv iti paridhīn yunakti*. It is not probable however, that a similar use has here been made of this chapter, because no fire is mentioned here or in parallel texts at this ceremony.

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1) MS II. 1. 11 : 13. 13.

1a) MS IV. 10. 3 : 149. 14—5.

Perhaps there is a parallelism between *yojayitvā* 'having folded (his hands) and *vimucya* (in sū. 4) 'having opened (his folded hands)'.
As the last words of this sū. show, the conduct of persons who are longing for the fulfilment of special wishes, is prescribed. I am unable to throw more light on this question. See also I. 1. 15.
The recitation of the Sāvitrī-verse here, is prescribed elsewhere too, cp. ĀGS III. 7. 4, ŚGS II. 9. 2, JGS I. 13 (*sāvitrīṃ sahasrakr̥tva āvartayec chatakr̥tvo vā daśāvaram*), KGS I. 28, VGS V. 30 (*triḥ*).

3^b. (In the case) of a kṣatriya a (Sāvitrī-verse in) triṣṭubh (-metre), viz.: God Savitr̥ approaches, possessing treasures, travelling through the atmosphere, riding with his horses, having in his hands many gifts for men, laying the world to rest and setting it in motion 2), (is used), for a vaiśya a (Sāvitrī-verse in) jagatī (-metre), viz.: They harness their mind and harness their thoughts, the priests of the mighty, wise priest: he alone(?) ordains the priestly functions, knowing the rules; great is the praise of god Savitr̥. 3)

As appears from this and the preceding sū., there are three different Sāvitrī-verses for the three castes, cf. I. 22. 13 and Ād. (ad KGS l. c.) *sāvitrīgrahaṇaṃ kṣatriyavaiśyayos triṣṭubjagatyau bhavata iti sūcayati*. The genitives *kṣatriyasya* and *vaiśyasya* are interesting from a syntactic point of view. They contain the subject of the sentence and are therefore to be distinguished from the normal genitives in the sūtra-style. We should expect e. g. *rājanyaḥ triṣṭubhaṃ* (*prayuṅkte*) or *rājanyasya triṣṭup*. This seems to be a thoughtless copying of a well-known pattern by the sūtrakāra (or the copyists?) for an unsuitable case.

4. Having recited the two mantras: The rays bear up Jātavedas, the god, the sun for all to see (I) — The radiant face of the gods has risen, the eye of Mitra, Varuṇa and Agni; it has filled the sky and the earth and the atmosphere; the sun is the Self of all that moves and stands (II) 4), and having opened (his cupped hands) with the formula: Who releases you, etc., he pours out the water.

The words *kas te vimuñcati* do not occur in our MS; we find them, with a slight difference (*tvā* in stead of *te*) KS V. 5. 9: 168. 19. Cp. what has been said about the words *kas te yunakti* ad I. 2. 3^a and I. 4. 9.

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2) MS IV. 14. 6 : 223. 13—4.
3) MS I. 2. 9: 18. 13—4.
4) MS I. 3. 37: 43. 6—10. The first verse is also used KGS XXXVII. 2 (KS IV. 9: 34. 13—4) but is omitted in Caland's mantra-index.

5. Likewise (he worships the twilight) in the morning, standing upright.

The same precept VGS V. 30, cf. KGS I. 26 *tiṣṭhet pūrvām* and ibid. 27 *āsītottarām* and JGS I. 13. The *saṃdhyopāsana* is to be repeated every morning and evening according to KGS I. 30 *sāyaṃ prātaḥ sandhyāniḥsaraṇam* (i. e. *sandhyopāsanārthaṃ grāmān niḥsaraṇaṃ niṣkramaṇam.* thus Ād. a. l.).

Brahmacarya The study of the Veda

6. He who practises the study of the Veda in this way during twelve, twenty-four, thirty-six or forty-eight years, being a Brahmin, Kṣatriya or Vaiśya, being shaven, having a single lock of hair on the top of his head or wearing a whole braid of hair, having dirty knees, being weak and emaciated, acquires, after the final bath, all things he longs for in his mind.

To be compared are KGS II. 4 (for *muṇḍaḥ* etc., see ibid. I. 24 *muṇḍo jaṭilaḥ śikhī vā*) and VGS VI. 29—30, which explains the different lengths of time as follows: *dvādaśavarṣāṇy ekavede brahmacaryaṃ caret caturviṃśati dvayoḥ*[5]), etc., cf. Hillebrandt, Rit. Lit., p. 61; KGS omits, probably wrongly, the word *iti* after the śloka *sarvaṃ sa vindate*, etc., which is read by VGS: *snātvā sa sarvaṃ labhate yat kiṃcin manasepsitam* and closed by the word *iti*. It seems, though I cannot prove it, that this śloka is a quotation which is explained in the next sū., q. v.

7. If he adheres to that conduct, he studies succesfully.

Cp. KGS l. c., VGS VI. 31.

Samāvartana The bath taken at the end of studentship

8. When he has understood the (different) meanings and aims of the Veda, he should, if he has the intention to take the (final) bath, make him (his teacher) slaughter a cow.

The words *chandasy arthān buddhvā* (which also occur in KGS III. 1, VGS IX. 7) indicate the end of the Veda-study, cf. elsewhere: (he should study the Veda) *grahaṇāntaṃ* (*vā*) (ĀGS I. 22. 3), *yāvad grahaṇaṃ* (*vā*) (HGS I. 8. 14, VGS VI. 29), *yāvad adhyayanaṃ* (*vā*) (JGS I. 18).
For this sūtra are to be compared KGS III. 1 and VGS IX. 7.
The words *gāṃ kārayet* mean[6]) that he asks his teacher to honour him with the madhuparka, at which ceremony a cow in actual fact or pro forma only, is slaughtered, cf. MGS I. 9. 19 sqq.

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[5]) Cf. JGS I. 18 *dvādaśa varṣāṇi vedabrahmacaryaṃ jananāt prabhṛtīty eke,* in which case a Brahmin studies for only six years, cf. ibid. I. 12.

[6]) Cf. Ād. (ad KGS l. c.) *ācāryaṃ madhuparkaṃ kārayet.*

9. He should honour his teacher.

10. A person, who is (still) studying the Veda is another (i. e. is not meant here), viz. a person who is still occupied with Veda-study; he takes no (final) bath.

We follow here another sūtra division with KGS III. 2 (*śrotriyo 'nyo vedādhyāyī*) against Knauer (*ācāryam arhayec chotriyaḥ* (9) *anyo vedapāṭhī* (10)), cf. VGS VI. 34 (in another context) *śrotriyo 'nyo vedapāṭhī.*[7])
Devapāla (ad KGS l. c.) gives the explanations necessary for the understanding of this sūtra. There are two kinds of brahmacārins, the *upakurvāṇa*, who completes his study (*yo brahmacaryaṃ caritvā snānadāraparigrahādikaṃ saṃśrayeta*) and the *naiṣṭhika*, who studies with his teacher until his death (*yo brahmacaryeṇa niṣṭhāṃ gamayati*). The latter kind of student is meant here. The words *śrotriya* and *vedādhyāyī* are nearly synonymous; *vedādhyāyī* is used to emphasize what is meant, cf. Dev. *vedādhyāyīti punarvacanam avadhāraṇārtham.*
The words *ācāryaṃ arhayet* (sū. 9) are explained (ad KGS III. 1) as follows: *dakṣiṇādinā yathāśakhi pūjayet* (Dev.); *bhūri-* (perhaps *guru-*, a suggestion Caland makes, note a. l.) *dakṣiṇayā* (Ād.).

11. When he has taken the (final) bath with the three mantras: You, waters, are, etc.[8]) and (again) with the two mantras: Gold-coloured, pure, purifying, in which Kaśyapa was born, in which Indra (was born), which have conceived as a germ Agni, being of varied forms, may these waters be kind and favourable to us (I)[9]), (and) In whose midst king Varuṇa goes, looking down on the truth and falsehood of men, dripping honey, which are pure and purifying, may these waters be kind and favourable to us (II)[9]), he puts on a set of new garments.

To be compared are KGS III. 5, which has other precepts preceding (*vrajaparihitaṃ prapādya jaṭāśmaśrulomanakham abhisaṃhārya*)[10]) but omits the two garments, cf. however III. 9, and VGS IX. 9 (*paridadhīta* in stead of *paridhatte* of Mān.)[10a]).

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[7]) The dictionary of Monier-Williams gives this word as a synonym of *vedapaṭhitṛ*. For its formation are to be compared *satyavādin*, *manohārin*, etc., cf. Whitney, Skt. Gr. § 1183*b*.

[8]) Cf. I. 1. 24.

[9]) MS II. 13. 1 : 151. 7—14. KGS III. 5 prescribes first *āpo hi ṣṭha* and the two following mantras, then *hiraṇyavarṇāḥ śucayaḥ* (a misprint reads *-āḥ*) *iti ca dvābhyām*, whereafter the mantras are quoted *sakalapāṭhena*. They are MS l. c. 7—10 (in c *yā agnim*, MS *agniṃ yā*) and MS I. 2. 1 : 9. 12—3 (with variations: *vicakramur*: *pra-* MS (in b); *vitatā hy āsām* (Dev. *vitatāny āsām*): *vitatāny āsu* MS (in c); *tābhir*: *tebhir* MS and *devāḥ: devaḥ* MS (in d)). The method of quoting in KGS is curious: *dvābhyām* means two different mantras beginning with *hiraṇyavarṇāḥ*, etc.

[10]) For similar precepts see Hillebrandt, Rit. Lit. p. 61.

12. With the mantra: You are excellent (?), make me exellent; for the sake of splendour, brilliance, divine lustre I shall put you two[10b]) on, he (the teacher) invests (him with them).

The mantra is only to be found here and in VGS IX.9, which reads *vasv asi*, sc. *vāsaḥ* (better) against *vasvy asi* of Mān.; Vār. connects this mantra with the words *ahate vāsasī paradadhīta.* In Mān. the repeated use of the verb *pari-dhā-* in sū. 11 (middle, the snātaka subject) and 12 (active, subject the teacher) is strange. Elsewhere, e. g. JGS I. 19 it is the teacher who invests the snātaka with a garment. This is puzzling. An easy solution is to replace *paridhatte* in 11 by *ādhatte*, "he (the teacher) takes in his hands".

13. With the mantra: As sky and earth do not fear nor perish, likewise may my breath not fear, likewise may my breath not perish,[11]) the snātaka anoints (his eyes).

For parallels see Hillebrandt, Ṛit. Lit. p. 62; JGS I. 19 *savyam agre 'kṣy añjīta . . . . atha dakṣiṇam,* where the teacher is subject.

14. He should tie (a piece of) gold about himself.

Cf. KGS III. 7 *imam agna*[12]) *iti hiraṇyam,* which is explained with *kaṭakakuṇḍalādi* (Dev.), *rukme kuṇḍale ca śrotrayoḥ* (Ād.); VGS IX. 12 *hiraṇyaṃ bibhṛyāt.* For other articles which form part of the toilet of the snātaka, cf. Hillebrandt, l. c.; VGS IX. 11 speaks of a *mālā,* a word forbidden by ĀGS III. 8. 17 who prefers the word *srag,* JGS I. 19 of an amulet: *trivṛtam maṇiṃ (kaṇṭhe pratimuñcate) pālāśaṃ svastyayanakāmaḥ . . . . bailvaṃ brahmavarcasakāmo . . . . arkam annādyakāmo.*

15. He wears a parasol, a staff, a wreath and perfume.

See Hillebrandt, l. c. For the parasol, KGS III. 6, VGS IX. 10; the staff is naturally a new one (the old one having been thrown away with the girdle and the skin of the student, cf. Hillebrandt, l. c., JGS I. 19, VGS V. 42), cf. KGS III. 11 *vaiṇavadaṇḍadhārī*; for the wreath see sū. 14.

16. With the mantra: The two foundations you are, the gods, heaven and earth, do not afflict me, he (puts on) a pair of shoes.

[10a]) Staff, girdle and skin, the attributes of the student have been thrown away before, cf. Hillebrandt, Ṛit. Lit. p. 62, VGS V. 42 *mekhalāṃ daṇḍaṃ cāpsu prāsyet.*

[10b]) We follow the reading *vām* (Vār.) as against *mā* (Mān.)

[11]) For the mantra see AV II. 15. 1, which omits the words *evaṃ me prāṇa mā riṣaḥ.*

[12]) For *imam agna* see KS XI. 7 : 153. 16—7.

For this sūtra see KGS III. 8 (*vārāhyā upānahau pratimuñcate*), which reads in the mantra *hiṃsiṣṭam* in stead of *saṃtāptam* as Mān. does, VGS IX. 13 (exactly as Mān.) and e. g. HGS I. 11. 9, JGS I. 19.

17. From that time onward he has two garments; therefore Śruti says: A beautiful garment must be worn.

The student had only one garment, see I. 22. 11. The snātaka wears an upper- and an under-garment. The source of the quotation (to which probably the word *tasmād* did not belong) is unknown to me. KGS III. 9—10 and VGS IX. 17 read the same as Mān.; Dev. (ad 10) explains: *tac ca vastradvayaṃ vibhavānusāreṇotkṛṣṭaṃ kartavyam*, Ād. (ibid.) *sati vibhave na jīrṇamalavad vāsāḥ syād* 13) *iti.*

18. When he has taken leave of his teachers and of the wives of his teachers, he should go to his own home.

To be comp. is VGS IX. 18 *āmantrya gurūn gurvadhīnāṃś ca.* The plural *gurūn* is commented upon by Aṣṭ. as follows: *bahuvacanaṃ pākṣikam, kecid ekavacanāntaṃ paṭhanti.* It is possible that he has studied with more than one guru, cf. I. 1. 3. With the word *gurvadhīnān* of VGS is to be comp. the v. l. *gurubandhūṃś* 14) of one of the Mān.-MSS.

19. Forbidden (are) the going out through (any) western door, the wearing of the garment of a menstruous woman, the sleeping with a girl who has menstruated but still lives in her father's house, injurious speech to a guru, sleeping, smiling, running, standing, walking, singing and the looking at (these actions) at the wrong time.

For the rules which concern the conduct of the snātaka, see Hillebrandt, Rit. Lit. p. 63.
To be comp. are KGS III. 13—7, VGS IX. 19, which have slight differences especially as concern the last part of the sūtra.
For *aparayā dvārā*, cf. JGS I. 19 *nāparayā dvārā prapannam annam aśnīyāt*; for *malavadvāsas* (elsewhere *malodvāsas*) the commentators on KGS III. 14 also have other explanations, viz. *śvapacādiḥ* (Dev.), *śvapākādyāḥ* (Ād.) 'persons belonging to a low caste'; Br. however says *udakyā sūtikā śvapākāśucayo 'ntyāvasāyinaḥ*; for *saṃvastranam* 14a) KGS and VGS both read *saṃbhāṣā* 'the conversation with', cf. ŚGS IV. 11. 6 *sūtikodakyābhyāṃ na saṃvadet. Tasya cekṣaṇam* is explained by our comm. as follows: *pareṇāpi kriyamāṇe gamanādau avekṣaṇādi pratiṣiddham.* For *rajaḥsuvāsinyā* KGS III. 15 reads *rajovāsasā* and VGS l. c. *rajasvadvāsasā*; *sthānam* is explained by Aṣṭ. with *rathyārohanam.*

20. At the full-or new-moon-sacrifice he should sacrifice an animal dedicated to Agni.

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13) Cf. Gaut. Dh. Ś. IX. 3.

14) Knauer, Einl. p. LI: Es fragt sich ob diese Lesart nicht besser wäre.

14a) See I. 1. 5.

This precept is strange, because no animal-sacrifice at these ceremonies is known from elsewhere.

21. When he has eaten from the oblation (-substance) of (-fered at) this (sacrifice), he is allowed from that time onward to eat honey and meat, alkaline and pungent substances at pleasure.

The words *tasya havir bhakṣayitvā* are not clear to me. Is it possible that *paśunā* of sū. 20 is another word for *puroḍāśena*? 14b) This, though only partly, gives a solution for our difficulties. For the puroḍāśa which is offered to Agni belongs to the pradhānahomas of the new-and full-moon-sacrifices and parts of this puroḍāśa are cut off for the yajamāna 15) and for the priests 16) and eaten by them. 17)
The consumption of the substances mentioned in this sūtra has been forbidden during the studentship, cf. I. 1. 12.

I. 3 Prāyaścittāni Atonements

1. If the sun rises or sets upon him, who knows thus, while he is sleeping, he should when he has awaked, murmur the mantra: May my sense return into me, may life return, may prosperity return, may my possessions return to me, may divine power return to me, and also may they officiate just like these Dhiṣṇyā-fires, just here, each one in its place, if the sun has risen upon him.

For this sūtra a parallel is found ĀGS III. 7. 1—2, where other verses are used.
The mantra, for which see AV VII. 67. 1, is used ĀGS III. 6. 8, HGS I. 17. 4 for other cases of prāyaścitta; GGS III. 3. 34 (Mbr I. 6. 33) prescibes it for our and other cases. For the use in KauśS see Whitney-Lanman ad AV l. c.

2. He should murmur the mantra: May my Self return, may life (return), may breath and design return, may (Agni) Vaiśvānara, grown strong by (this) boon, stop my mind, the standard of immortality, if the sun has set upon him.

Of the mantra the first line (*punar ma ātmā . . . ākutir aitu*) occurs MS I. 2. 3 : 12. 5; for the second part 1) cp. Mbr. I. 6. 34 *vaiśvānaro adabdhas*

14b) See perhaps I. 9. 22.

15) Cf. ĀpŚS III. 1. 9 *pūrvārdhāc ca yajamānabhāgam aṇum iva dīrgham.*

16) Cf. ibid. III. 3. 2 sq *agneyaṃ puroḍāśaṃ caturdhā kṛtvā* and *taṃ yajamāno vyādiśatīdaṃ brahmaṇa idaṃ hotur idam adhvaryor idam agnīdha iti.*

17) For the yajamāna cf. ibid. III. 13. 4 and IV. 13. 9 sqq; for the priests, ibid. III. 3. 8 sqq.

1) MS l. c. reads: *vaiśvānaro 'dabdhas tanupā apabādhatāṃ duritāni viśvā.*

tanupā antas tiṣṭhatu etc., HGS l. c. *vaiśv. raśmibhir vāvṛdhāno 'ntas tiṣṭhatu,* ĀGS III. 6. 8 *vaiśv. vāvṛdh. 'ntaryacchatu me mano hṛdy antaram* etc'. "The form *antas tiṣṭhato* in Mān. cannot be interpreted grammatically. It must be either a phonetic variant or a corruption", so VV I, § 372.

3. Or the should murmur both mantras, if the sun has risen upon him (while he is sleeping) and both, if the sun has set upon him.
4. Or when he has intercourse with persons, who are to be excluded therefrom, or when he scolds persons, who are not to be scolded, or when he eats food of a person, whose food is not to be eaten, or when his eye palpitates, or when his ear hums, or when he mounts upon a piled-up fire (-altar), or when he has approached a cemetery, or when he has touched a sacrificial post, or when a part of his semen has been lost, then he should offer two oblations (of ghee) with these same two verses; or he should put on the fire two fuel-sticks besmeared with ghee or he should (only) mutter these same two mantras (without any oblation).

Acaraṇīya has been translated with Knauer against the comm., whose explanation seems to be incorrect. ²)

For *abhojya* cf. ĀGS III. 6. 8 *abhojyaṃ bhuktvā* 'if he has eaten forbidden food'; for the meaning 'a person whose food is not allowed to be eaten', cf. Mān. Dh. Ś. XI. 152.

For *akṣi vā spandet* etc. cf. ĀGS III. 6. 7 *akṣispandane karṇadhvanane,* GGS III. 3. 34 *karṇakrośākṣivepaneṣu*; for *agnim . . . cityam,* ĀGS (ibid. 8) reads *caityam,* GGS l. c. *citya*; these sūtras speak only of the touching of the piled-up altar; for the touching of the sacrificial post cp. ĀGS l. c., GGS l. c.

At *retaso skandet* Caland gives a note in marg. saying that Böhtlingk prefered *reto 'sya.* This conjecture, however, is unnecessary, cf. Knauer, Einl. p. LI.

For *āhutī juhuyāt* etc. cf. ĀGS l. c., GGS III. 3. 34—36 *ājyāhutī juhuyāt, ājyālipte vā samidhau, japed vā laghuṣu* ('at light offences').

For some of the cases mentioned in this sūtra and the problems connected with them, see Hillebrandt, Rit. Lit., p. 183; cp. our text II. 15.

5. These are the atonements if a slight misdemeanour has been committed.
6. In the case of a grave (fault), he should spend his time in service, without having a garment, having only his hair and skin as garment; he should mount upon a fire, or he should court death in a battle, or he should exert himself by ascetism (until he resembles) a fire glowing with heat.

No parallels are known to me. The translation is founded for the greater part in the commentary.

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²) It runs: *aparayā dvārā niṣkramaṇādīny akartavyāny ācarati.* If this should be right, an accus. neuter in stead of masc. would be expected.

I. 4 Upākaraṇa The opening of the annual course of study

See Hillebrandt for this chapter, Ṛit. Lit. p. 58 sq, and Keith, Religion, p. 371 sq.

1. During the rainy season, under the nakṣatra Śravaṇa he performs the opening ceremony of the annual course of Veda study.

As KGS IX. 1, which reads *adhyāyān* in stead of *svādhyāyān* as Mān. has; VGS VIII. 1 has the same precept, but adds: *hastena vā prauṣṭhapadīm ity eke*; cf Hillebrandt for parallels, l. c. and BhGS III. 8 *śravaṇāpakṣa oṣadhīṣu jātāsu* (cf. HGS II. 18. 2, ĀGS III. 5. 1 *oṣadhīnāṃ prādurbhāve*, ŚGS IV. 5. 2) *hastena paurnamāsyāṃ vopākarma*; JGS I. 14 reads *śrāvaṇyām upākaraṇam prauṣṭhapadyāṃ vā hastena*.

2. He offers (oblations of ghee) with the words: You are Apvā by name, may I come to your love (?); for I have seized from the father the wisdom of Ṛta; I have been born as it were in the sun, svāhā! (I*a*) and: You are Apva by name, may I come, etc. (I*b*), and: You are Sarasvatī, etc. (II*a*) and: You are Sarasvat, etc. (II*b*), and: You are Yukti, etc. (III*a*) and: You are Yoga, etc. (III*b*), and: You are Mati, etc. (IV*a*), and: You are Manas, etc. (IV*b*); each time he subjoins the words: *tasyās te joṣṭrīṃ gameyam* or *tasya te joṣṭraṃ gameyam*.

For this sūtra see KGS IX. 2, which does not have the verses in duplicate (fem. and masc.), but only has a series with the names Apvā, Ranti, Yukti and Yoga; VGS VIII. 2 is almost identical to Mān., except that it has Mati and Sumati, in stead of Mati and Manas as Mān. has, which is perfectly consistent. VGS l. c. reads like Mān., *joṣṭrī* and *joṣṭra*; KGS however has *juṣṭīyam*, an uncertain reading with many variants. Probably both are corrupt. Naturally they are to be connected with the root *juṣ-*, of which derivations like *juṣṭi* and *joṣṭṛ* occur elsewhere. Although the exact meaning of these derivations is uncertain, the intention is quite clear: "may you be pleased with me."
The words *aham id dhi . . . . sūrya ivājani svāhā* occur RV VIII. 6. 10, AV XX. 115. 1, SV I. 152. Only KGS l. c. reads *jagṛbha* (with many varr.), the others *jagrabha*.
The name *Apvā* occurs RV 10. 103. 12, cf. Oldenberg, Rel. d. Veda, p. 496 sq, Charpentier, KZ 40 ('Krankheitsdämon', to be derived from indog. *ep- 'to hurt'), Caland, Altind. Zauberritual p. 29, Anm. 7.

3. (They offer oblations of ghee) with these words: To Yuj, svāhā!, To Prayuj, svāhā!, To Udyuj, svāhā!, (when) they wish success for the students who live in their house.

The translation is given in agreement with Knauer's text, which reads *icchaṃti*. The comparison with KGS IX. 3 and VGS VIII. 4 1), which both read *yogam icchan* (like our own comm.) perhaps suggests a correction in Mān. 2) This is however not strictly necessary. Mān. 's words are quite clear. The plural (*icchanti*) may indicate an indefinite subject. On the other hand it seems necessary to me to take the words *prāk sviṣṭakṛtaḥ* with this, and not as Knauer does, with the next sūtra. The word *atha* denotes then, as is normal, the beginning of a new sūtra, which contains another precept 3); see also I. 4. 9.

4. (Before the oblation to Agni Sviṣṭakr̥t) then he murmurs the words: I shall speak the truth, I shall say what is right. Therefore may he help me, therefore may he help (me) the speaker, may he help me, may he help (me) the speaker. Speech is established in my mind, mind is established in my speech, make visible long life to me. You are the metres of the Veda. *Oṃ*, *bhūr*, *bhuvaḥ*, *svaḥ*! This of Savitr̥, etc.

For *prāk sviṣṭakṛtaḥ* see under sū. 3.
Cp. VGS VIII. 4, which after *vāṇī* (*-ṇīḥ*, Mān.) *stha*, reads *upatiṣṭhantu chandāṃsy upākurmahe 'ādhyāyān*, what is read in the next Mān.-sūtra after *kas tvā yunakti*; after *satyaṃ vadiṣyāmi*, VGS has *brahma vadiṣyāmi*.

5. Holding in his hand a (strainer of) Darbha-grass, he recites the Sāvitrī-verse thrice and three chapters from the beginning (of the MS) and the chapter: Who yokes you, etc., and the words: We undertake the study of the Veda; may the metres come near to us.

Cp. KGS IX. 4: .... *trir dadhi bhakṣayitvā darbhapāṇiḥ sāvitrīṃ trir anvāhāditaś ca trīn anuvākān* 4) *kas tvā yunaktīti* 5) *ca*; VGS VIII. 5 .... *sāvitrīm adhītyāditaś ca trīn anuvākāṃs tathāṅgānām ekaikam.*
There is parallelism between the sūtras 4 and 5 and sū. 9 below.

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1) KGS reads: *yuje svāhodyuje sv. yuktyai sv. yogāya sv.*; VGS: *yuje sv. prayuje sv. saṃyuje sv. udyuje sv. udyujyamānāya sv.*

2) Kn. (note a. l.) remarks: 'man ist versucht' to read *icchan iti* and *iti prāk sviṣṭakṛtaḥ* 'eine ähnliche Stellung zu geben wie *ity āmnātāḥ kāmāḥ* I. 2. 3'.

3) VGS l. c. in fact reads: *purastāt sviṣṭakṛto 'ntevāsināṃ yogam icchann atha japati ṛtaṃ vadiṣyāmi* etc.

4) For the Sāvitrī-verse see I. 2. 3*a-b*.
Dev. ad KGS l. c. gives the three anuvākas as follows: *iṣe tvetyādir ekaḥ devasya tvetyādir dvitīyaḥ vasoḥ pavitram ityādir tṛtīyaḥ*; they form the chapters I. 1—3 of our KS.

5) Ād. ad KGS l. c. reads: *kas tvā yunaktīti ca pravādaḥ, pracyutyai tvetyantaḥ*; we find these words in KS V. 5. 9 : 168. 16—19. See our remarks ad I. 2. 3*a*.

Anadhyāyāḥ Interruptions of study

6. There are interruptions of study for him, when the wind sweeps (the dust) together, when there is rain, which begins to stream from the thatch of the roof; there is no study, when there is lightning or thunder, so says Śruti; there is no study until the same time next day, when there are thunder, lightning, a rainbow and meteors, and when indistinct sounds are heard; according too thers custom is to be observed (too).

Hillebrandt, Rit. Lit. p. 59 sq gives a collection from different texts of reasons for the interruption of study. VGS VIII. 6 reads the same as Mān.; KGS omits *samūhan vātaḥ* 5a); for *valīkakṣāraprabhṛti varṣam*, it reads (IX. 9) *saṃtatavalīkaprasrāvaḥ* 6); it omits (IX. 6) after *na vidyotamāne na stanayati*, the words *iti śruti*, and can be considered therefore as the source of the Mān.-and Vār.-text 7); for *ākālika* cf. our comm. *dvitīye 'hni tātkālikaṃ yāvat*, the comm. ad KGS IX. 7 (e. g. Ād. *yasmin kāle sa bhavati tad ārabhya yāvac chvaḥ sa eva kālaḥ*) and Stenzler ad PGS II. 11. 2; for *devatumula* cf. the commentaries of Mān. and KGS IX. 7; for *vidyud dhanvolkā(ḥ)*, see KGS ibid.; for *atyakṣara* see KGS IX. 9, where the comm. explain: *atikrāntākṣarā atyakṣarāḥ śabdā nirghātahuṃkāratalāsphoṭanaprabhṛtayaḥ* 8) (Dev.), *akṣarāṇy atikramya ye vartante veṇāveṇum anujān kāṃsyaśaṅkhadundubhiśvaśṛgālagardabhānāṃ śabdāḥ atyakṣarāḥ* (Ād.); for *ācāra* 'custom' cf. KGS IX. 8, GGS III. 3. 29. 9)

Utsarjana The ending of the term of study

7. When he has studied the Veda for four months and a half, he leaves off (studying the Veda).

7ª. Or after five months and a half.

Hillebrandt, Rit. Lit., 60 gives references from other texts concerning the term of study. KGS IX. 10 reads the same as Mān. but *utsṛjate* (Mān. *-ti*); VGS id. but adds *daksiṇāyanaṃ vā*; JGS I. 15 *taiṣīṃ utsargaḥ*; BhGS III. 8 *taiṣīpakṣasya rohiṇyāṃ paurṇamāsyāṃ vā api vā māghyām.*

5a). This is explained by our comm.: *vāyau pāṃsuṃ samūhati pāṃsusaṃyuktavāyau vahati sati.* An interruption of study of this sort is also to be found in later literature, e. g. Gaut. Dh. Ś., Āp. Dh. Ś., cp. D. J. Kohlbrugge, Atharvaveda-Pariśiṣṭa über Omina, Wageningen, 1938, diss. Utrecht, p. 62.

6) I. e. an uninterrupted stream (of water) from the edge of the covering of the roof (Ād. *valīkāḥ chardiḥpaṭalaparyantāḥ*).

7) Thunder and lightning as reasons for interruption of study also in later literature, cp. Kohlbrugge, l. c., p. 57.

8) Kohlbrugge, l. c., p. 61 sq discusses the meaning of the word *nirghāta.*

9) Some useful remarks about the word *ācāra* may be found in J. J. Meyer, Über das Wesen der altindischen Rechtsschriften und ihr Verhältnis zu einander und zu Kauṭilya, Leipzig, 1928, pp. 1 sqq, 16 sqq.

8—9. Then he murmurs: I have spoken the truth, I have said what is right. Therefore he helped me, he helped (me) the speaker, he helped me, he helped the speaker. Speach is established in my mind, mind is established in my speech, make visible long life to me. You are be metres of the Veda. *Oṃ*, *bhūr*, *bhuvaḥ*, *svaḥ!* This of Savitr̥, etc.; holding in his hand a strainer of Darbha-grass, he recites thrice the Sāvitrīverse[9a] and three chapters from the beginning (of the MS), after having left off (?) (the study of the Veda) with the words: Who loosens you, etc.[10], and with: We leave off the study; may the Vedic texts breathe fiercely against (us).

There is great parallelism between this sūtras and the sūtras 4 and 5; cp. VGS VIII. 7—8, which has the same as Mān. and KGS IX. 10. which has simply .... *utsr̥jata utsr̥jāmahe 'dhyāyān prativiśvasantu chandāṃsi kas tvā vimuñcatīti ca.*[11]
The word *vimucya* is strange after *ko vo vimuñcatīti*, which is syntactically difficult and, moreover, superfluous. I suppose it to be a wrong intercalation from I. 2. 4, q. v.

Viśeṣāḥ Special reasons for the interruption of study

10. On the first day of a lunar fortnight he should not undertake the study of the Veda for a night with the two adjoining (i. e. the preceding and the following) days; and thenceforward if clouds appear.

KGS IX. 11 reads *amāvasyāṃ pakṣiṇīṃ nādhīte* and (12) *nāta ūrdhvam abhreṣu*; VGS VIII. 9 has only (probably something has been omitted) *pakṣiṇīṃ rātrīṃ nādhīyīta ubhayataḥpakṣāṃ vā.* Cp. GGS III. 3. 9—10 (*kāṅkṣante*) *udagayane ca pakṣiṇīṃ* (cf. Oldenberg's notes a. l. and III. 3. 16) *rātrīm* and JGS I. 14.
It is te be noted that this sūtra and the following contain precepts which are to be put in practice during a second term of study[12]. For this question of a second 'term', which is not quite elucidated, see Hillebrandt, Rit. Lit., p. 61.

11. There is interruption of study until the same time next day, if there are lightning, thunder or rain.

[9a] See I. 2. 3*a-b*.

[10] Mān. reads *ko vo vimuñcati*, like *ko vo yunakti* in I. 4. 5 (cf. *kas te vimuñcati* and *kas te yunakti* in I. 2. 4 and 3) against *kas tvā*, etc. in KS V. 5. 9 : 168. 19 and 16. The words do not occur in our MS.

[11] KS V. 5. 9 : 168. 19—169. 2.

[12] GGS III. 3. 16 *tasmin pratyupākaraṇe 'bhrān adhyāya ā punarupākaraṇāc chandasaḥ.*

Cp. GGS III. 3. 17 *vidyutstanayitnupr̥ṣiteṣv ākālam*; ŚGS IV. 7. 4 *vidyutstanayitnuvarṣāsu trisaṃdhyam* ('till the twilight has thrice passed'), VGS VIII. 11 *ākālika* (must be wrong) *vidyutstanayitnuvarṣaṃ varṣaṃ ca*. Lightning, thunder and rain have been mentioned before I. 4. 6.

12. He should study the mantra, brāhmaṇa and ritual portions of the Gonāma, the Pitr̥medha, the Mahāvrata, the Aṣṭāpadī and the Viṣuvat by day; the Viṣuvat (he should study moreover) with moistened hands.

MS IV. 2 is called *Gonāmika*. The comm. tells us that the different parts are the following: MS IV. 2. 5 : 26. 13 (*vasīyasy ehi*), mantra; MS IV. 2. 1 : 20. 13 (*prajāpatir vā*), brāhmaṇa; MŚS V. 2. 14, IX. 5. 1, ritual*. As for the Pitr̥medha-ceremony, the comm. says: MS I. 10. 3 : 142. 10 (*atra pitaro*), mantra; MS I. 10 17 : 157. 8 (*ikṣuśalākayopamanthati*), brāhmaṇa; MŚS I. 1. 2. 1 and I. 7. 6. 1 (*prāgdakṣiṇācāraḥ pitr̥yajñena*), ritual. As for the other ceremonies the comm. is less circumstantial and clear. For Mahāvrata and Viṣuvat see Hillebrandt, Rit. Lit., p. 157; both are 'so weit sich sehen lässt, die wichtigsten von den Tagen' of the yearly sacrifice. A new inquiry into these questions seems necessary after Hillebrandt's, Die Sonnenwendfeste in Altindien, Festschrift Konrad Hofmann, Rom. Forschungen V, 1889, 300 sqq (Viṣuvat), 303 sqq, 331 sqq (Mahāvrata). One of the latest publications of Johannes Hertel, Das indogermanische Neujahrsopfer im Veda (Ber. über die Verh. d. Sächs. Ak. d. W., Phil.-hist. Kl. Bd. 90, Heft 1, Leipzig, 1938), contains much less than its title promises and continues in giving sensational discoveries and innocent invectives against others.

For Aṣṭāpadī see KātŚS XV, 256 (Chowkh. Ed.), ŚBr. V. 5. 2. 8.

13. He should not study the Rudra-hymns by night, nor after a meal, nor in the village.

The expression *rudra* [13] occurs elsewhere: ĀpŚS XVII. 11. 6 [14], PGS III. 8. 13 *anu vātaṃ paśum avasthāpya rudrair upatiṣṭhate prathamottamābhyāṃ vānuvākābhyām*; Oldenberg (SBE XXIX, p. 353 note a. l.) remarks: „The Rudra hymns form the sixteenth Adhyāya of the Vājasaneyī Saṃhitā". It is strange that here the study of a part of another saṃhitā is mentioned; cf. however for similar cases under sūtras 12, 14.

14. The rule for the Śukriya ceremony is explained in the ritual of the Pravargya ceremony; the Trayoviṃśa ceremony, however, (is to be studied) after having shut the eyes.

The comm., which reads *śukriyaṃ ca* in stead of *śukriyasya*, explains, that also for the study of this ceremony, the precept of sū. 13 (*na naktaṃ*

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[13] Cf. also s. v. *rudrajapa* in PW.

[14] *Yaṃ dviṣyāt tasya saṃcare yasya rudraḥ prajāṃ paśūn vābhimanyetodaṅ paretya rudrān japaṃś cared ity ayajñasaṃyuktaḥ kalpaḥ* (. . . . 'so ist ein nicht mit einem (Śrauta-) opfer verbundener Ritus', Caland, Transl. p. 82).

na bhuktvā na grāme)[15]) is still valid. This ceremony is treated MŚS IV. 1. 1 sqq. Probably by the term *śukriya* the whole *pravargya*-ritual is meant here; Śukriyakhaṇḍa is the name of VS 36—40[16]), where the pravargya is treated. For the conditions for the study of this rite, see e. g. ĀpŚS XV. 21. 6 sqq.

Trayoviṃśa according to our comm. is a *śukriyānuvākaprakaraṇa* 'a subdivision of the Śukriya chapter'. I have no other data.

15. He should not study the Gonāma formulae in the neighbourhood of cows; neither (should he study) the Aṣṭāpadī ceremony and the verse: Sperm and urine, etc.[17]) in the neighbourhood of pregnant women.

For Gonāma see GGS III. 8. 3, for Aṣṭapādī see under sū. 12. The verse *reto mūtram*, etc. is used VGS II. 2 (Jātakarma-ceremony) with . . . *iti cyāvanībhyāṃ* "the two mantras that hasten the birth of a child" (?) *dakṣiṇaṃ kukṣim abhimṛśet.*

16. He should study the Śunāsīrya ceremony and the two verses to Sūrya for a person who wishes to recover the faculty of sight, viz.: Give an eye to our eye, an eye to ourselves to see; may we behold and distinguish this (earth)[18]) and: Sūrya dives into the waters, the best winner of booty by his beams; being awaked by (our) hymns, may he give strength to us[19]), and the groups of six verses for Aditi, Sūrya and Yama, by day.

For the Śunāsīrya-ceremony[20]), see Hillebrandt, Rit. Lit. p. 119; it is the last of the Cāturmāsyas.

The interpretation is uncertain[21]); the genitive *cakṣuṣkāmasya* has an unexpected syntactical function for the sūtra-style. It does not mean 'in the case of a person . . . .' etc., but '(the mantras, which are normally used) for a person, who . . . .' etc. It also may be corrupt for *cakṣuṣkāmaḥ*.

Which verses are meant with the words *ādityasauryayāmyāni ṣaḍṛcāni*, I do not know.

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[15]) See MŚS IV. 8. 2. 1 where *yāme* is to be corrected to *grāme*, a correction which can easily be made from a palaeographical point of view; an interdiction of study during walking seems unneccessary and superfluous.

[16]) Cf. Weber, Lit. gesch. p. 115.

[17]) MS III. 11. 6 : 149. 4—5.

[18]) MS IV. 12. 1 : 190. 13—4.

[19]) MS IV. 12. 5 : 194. 3—4.

[20]) ĀpŚS VIII. 20. 1 spells it *śunāsīrīya*, cf. Caland, Introd. ŚBr. Kāṇvīya-recension, p. 50.

[21]) In stead of *śunāsīryaṃ ca* of Knauer, the Gaekwad-ed. reads *śunāsīryasya ca*; see under sū. 14 above.

In general it may be remarked that, properly speaking, the sūtras 12—6 are out of place here. They do not contain rules for the interruption of study like 10—11 and 17, but give the conditions which are to be observed when studying several special chapters, ceremonies and verses. This makes them belong rather to the *vratas*.

17. After the undertaking and the leaving off the study of the Veda (there is an interruption of study) for three days, or for five days, according to others.

For parallels, see Hillebrandt, l. c., p. 59. I do not know who are the *eke* of this sūtra.

18. At the beginning of (the study of one) Veda and at its end (there is interruption) until the same time next day.

I. 5 Antarakalpa The intermediate rite*

1. We shall now explain the intermediate rite(?).
2. Having put on a garment of Darbha-grass, having sipped water and having murmured on the bank (of a river) the chapter: To the son of the waters, etc. [1]), having plunged into the water with the words: *Oṃ, bhūr, bhuvaḥ, svaḥ!*, and the verse: This of Savitṛ, etc.[2]),
3. he recites the Sāvitrī-verse and three chapters from the beginning of the MS, thrice, holding a strainer of Darbha-grass in his hand.

Cp. I. 4. 5.

4. (He also recites the following chapters): The waters, the goddesses, etc. [3]) (I) — These (waters), rich in oblations, etc. [4]) (II) — You are the *Nigrābhya*-waters, etc. [5]) (III) — May there be great help of the three, etc. [6]) (IV) — You are the lifetime of Agni, etc. [7]) (V) — O divine waters, o Apāṃ Napāt, etc. [8]) (VI) — Divine waters, rich in

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[1]) MS II. 6. 13 : 72. 8—73. 7.

[2]) See I. 2. 2.

[3]) MS I. 2. 1: 9. 8—10. 10.

[4]) MS I. 3. 1 : 28. 13—30. 4.

[5]) MS I. 3. 2: 30. 5—11. For *nigrābhyāḥ stha*, see Caland, note ad ĀpŚS XII. 9. 1: „Der name bedeutet: das anzudrückende Wasser; nach Baudh. XXI. 17 : 100. 16 und Kāty. IX. 4. 7 wird die Schale vom Yajamāna an seinen Schenkel oder seine Brust gedrückt (dies beruht zunächst auf ŚBr III. 9. 4. 15)".

[6]) MS I. 5. 4 : 70. 7—72. 2.

[7]) MS II. 3. 4 : 30. 18—31. 19.

[8]) MS II. 6. 7 : 67. 18—68. 5.

honey, etc.[9]) (VII) — To Agni, svāhā!, etc.[10]) (VIII) — Each night, etc.[11]) (IX), and the seven following verses,

The comm. seems to believe that the last word of this sūtra *aṣṭau* (after the last pratīka) summarizes the preceding quotations, as the opening words of eight chapters, cf. his expression: *āpo devīr ityādayo 'ṣṭāv anuvākāḥ.* This is contrary to the usual practice: *rātrīṃ rātrīm ity aṣṭau* normally means, the mantra beginning with *r. r. and the seven following.* It seems best to take the word *aṣṭau* according to this normal usage.

5. (and the chapters): The plants, etc. (I)[12]) — Together flow these, etc. (II)[13]) — May the fathers purify me, etc. (III)[14]) — I honour Agni, etc. (IV)[15]).
6. With the verse: Give us here felicity-increasing splendour, great might, men-subduing, Indra, strong; and protect our benefactors, preserve our liberal givers and bring us to wealth and strength with good offspring[16]), and: With what help will our distinguished, allways-delightful friend assist us, with what mighty troop? (I); What true drink of the drinks and very abundant drink of Soma-juice will intoxicate you, to break up even the firmly fastened treasures? (II); Come quickly to us, a helper of your friends, the chanters, with your hundred (ways) to help us (III)[17]), and: That happiness and welfare we choose, success to the sacrifice, success to the sacrificer, may there be divine welfare for us, welfare for (our) people. May the remedy go up, may there be happiness for our two-footed ones, happiness for our four-footed ones[18]), having rubbed themselves, and thrown away their garments, they satisfy their teachers in the same way as explained in the rite for the Manes.

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[9]) MS II. 6. 8 : 68. 6—69. 2.
[10]) MS II. 6. 11 : 70. 7—71. 2.
[11]) MS II. 7. 7 : 83. 11—84. 9.
[12]) MS II. 7. 13 : 93. 1—94. 18.
[13]) MS II. 13. 1 : 151. 3—153. 5.
[14]) MS III. 11. 10 : 155. 6—157. 14.
[15]) MS III. 16. 5 : 190. 6—192. 10.
[16]) MS IV. 14. 18 : 249. 1—2.
[17]) MS II. 13. 9 : 159. 4—9.
[18]) MS IV. 13. 10 : 212. 14—213. 1.

By the comm. another sūtra-division has been made as is to be found in Knauer's edition; Kn. continues sū. 5 up to the three verses MS II. 13. 9 : 159. 4—9 and begins sū. 6 with the verse MS IV. 13. 10 : 212. 14—213. 1. We take the four chapters (sū. 5) together as the continuation of sū. 4 (forming twelve chapters altogether, a number mentioned by the comm. also), and the following five verses, also with the comm., as belonging to the *mārjana*. For the transition from the sg. (3) to the pl. (6) see the comm.: first the subject of the sūtra is one pupil, afterwards a number of them.

7. The rest (of the satisfaction of the teachers) is explained in the Śrāddhakalpa.

Cp. II. 9. 10: *anuguptam annaṃ brāhmaṇān bhojayet* and Caland, Ahnenkult, p. 81.
As for the whole rite, I did not find any parallel for it. [19]

I. 6 Agnipravartana The installation of the fire

1. Then they instal the fire.

The first word of this sūtra '*atha*' means according to our comm. 'immediately after the antarakalpa'. I did not find this agnipravartana-rite mentioned elsewhere. In any case it is quite certain, that this chapter contains a rite which is different from the agni-praṇayana 'the bringing forward of the fire' which is described in our text e. g. I. 10, cf. Hillebrandt, Rit. Lit. p. 69.

2. To the north or to the east of the village, on a pure spot (of ground), having made a 'kind af altar', having placed (?) the seven metres upon the place of the Āhavanīya-fire (i. e. at the eastern part of this vedi) (by preparing?) seats or (only?) handfuls of Darbha-grass, having dug a pond in the form of a triangle at the place of the Dakṣiṇāgni and to the west the utkara, having filled (i. e. sprinkled) (the whole place) with water, having brought forward the fire to the Gārhapatya-altar, having made eight oblations (of ghee) with the eight mantras beginning with: Harnessing mind first, etc. [1], he offers six oblations (of ghee) with the words: Purpose, Agni, impulse, svāhā! (1), Mind, intellect, Agni, impulse, svāhā! (2), Thought, knowledge, Agni, impulse, svāhā!

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[19] There is an *avāntaradīkṣā* 'an intermediate consecration' in the Śrauta-ritual, see e. g. ĀpŚS XV. 20. Cp. especially Caland's note ad XV. 20. 2 and BhGS III. 6—7, p. 73 in Salomons' edition. *

[1] MS II. 7. 1 : 73. 8 sqq; for a transl. see Keith, TS IV. 1. 1. 1.

(3), Discrimination (?) of speech, Agni, impulse, svāhā! (4), To the lord of creatures, Manu, svāhā! (5), To Agni Vaiśvānara, svāhā! [2] (6) and a seventh with the verse: Let every mortal choose the companionship of the god, the leader; every mortal prays for wealth, let him choose splendour for prosperity, svāhā! [3]

There are several difficulties in this sūtra:
The meaning of the word *vedyākr̥ti* litt. 'a kind of vedi' is not quite clear. KGS LVII. 2 has the same word, which is explained by Dev.: *iṣṭivikāratvād iṣṭivedisadr̥śīṃ caturaśrāṃ vediṃ kr̥tvā.*
The verb *pratisthāpayati* (in *sapta chandāṃsi pratisthāpya*) has, probably, almost the same meaning as *upākaroti* elsewhere, cf. e. g. ĀpŚS XV. 20. 2 (*upākr̥tya*) where Caland translates: er 'treibt' . . . . die R̥ṣis des neu zu studierenden Adhyāya 'herbei'.
The words *viṣṭarān darbhamuṣṭīn vā* also present difficulties. The comm. adds *kr̥tvā kalpayitvā*. The word *vā* is probably meant to distinguish between *viṣṭara* 'a rather large layer' and *darbhamuṣṭi* 'a layer which consists only of a handful of Darbha-grass'. It is simpler to consider *vā* as a corruption; the comm. omits it.
Praügākr̥tim has been translated in accordance with Aṣṭ.: *prāṅmukhaśakaṭākāram* 'in the form of an eastward turned wedge'.
Kausita occurs only here and in MS II. 1. 11 : 13. 6 [4]; its meaning is not clear: perhaps the name of a pond? It is connected with *kusitāyī*, name of a demon, cf. MS ibid. and III. 2. 6.
Apāṃ pūrayitvā is explained by Aṣṭ. with *adbhiḥ sarvatra pūrayitvā*.
The same series of oblations is also prescribed MGS I. 23. 6.

3. After having prepared three bundles of fuel-sticks made of wood fit for sacrifice, for each occasion, they put them on the fire, standing (to the west of the fire), before offering to Agni Sviṣṭakr̥t, and reciting each time one of the three chapters from the beginning of the chapter (?), which are to be preceded by the Vyāhr̥tis (*Oṃ*, *bhūr*, *bhuvaḥ*, *svaḥ*!) and closed by the word: *Svāhā*!

The word *khaṇḍila* is explained by Knauer as a deminutive of *khaṇḍa*, 'kleiner Abschnitt, Capitelchen'. There is a v. l. *sthaṇḍilasya* which is read by Aṣṭ. and explained: *agnisthānasya*; but this seems impossible. Probably *khaṇḍilasya* is to be connected with *āditas* and explains this word, which occurs elsewehere [5]; its meaning is 'from the beginning of the *khaṇḍila*'. I am however not able to identify this '*khaṇḍila*'.

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[2] MS II. 7. 7 : 82. 7—9, TS IV. 1. 9*a*.
[3] MS ibid. 10—12, TS ibid. b.
[4] Renou, Index védique (JVS I, 3 1934), s. v., p. 277 erroneously: MS p. 189.
[5] E. g. I. 4. 5.

4. After having . . . (?) the ponds with the verses: *Āpo hi ṣṭha*, etc. 6), they cause Brahmins to utter blessings etc. by (giving them) fried grain.

Kausitān mārjayitvā is obscure. The same verses are elsewhere 7) used with the verb *mārjayati* to express a purification (of the body). Is this meant here? The accus. *kausitān* opposes that idea. A leap in the dark is the conjecture *kausitād* '(with water) from the pond'. We may also think of a removing of the water from the ponds. Perhaps Aṣṭ. gives us an indication in this direction with *udakasyoddhāraḥ*?
It is noteworthy that the last words of this sūtra (*dhānābhir . . . . vācayanti*) are repeated. This points in general to the end of an important chapter, which does not seem to be the case here. For a similar (misplaced?) repetition see I. 23. 26.

I. 7 Upaniṣadarhāḥ The pupils who are qualified for (an initiation in the study of) the "Upaniṣad"*

1. Now the pupils who are qualified for (an initiation in the study of) the 'Upaniṣad':

See for this sūtra and the two following KGS X, VGS VIII. 12—13. *Upaniṣad* is explained by Dev. (KGS X. 1) with *rahasyaśāstra*. I do not know which 'secret' parts are meant. Elsewhere occurs an *aupaniṣadavrata*, see Hillebrandt, Rit. Lit. p. 57 and JGS I. 16. For the contents of the *upaniṣad* according to the (Jaiminīya-) Sāmaveda see Caland, transl. of JGS p. 26, n. 3: „(the Upan.) contains ten adhyāyas: the Brāhmaṇa, the Vaṃśa-brāhmaṇa, the Upaniṣad-brāhmaṇa (or Gāyatrasyopaniṣad), the Kena-upaniṣad and the Ārṣeya-brāhmaṇa."

2. One who practises chastity, who is of good conduct and intelligent, who does the deeds (his teacher orders him to do), giving gifts, loving, or being disposed to strive after knowledge through knowledge (he is called qualified).

Sucaritin occurs also JŚS p. XXVIII 1); *medhāvin* is explained by the commentators of KGS l. c.: *grahaṇadhāraṇaśaktiyukta* (Dev.), *-samartha* (Ād.) and *karmakṛt* with *nityanaimittakakarmāṇuṣṭhānarata guruparicaryācaraṇakārī ca* (Dev.), *śuśrūṣāpara* (Ād.); of *dhanada* Ād. says: *bhṛtiṃ varjayitvā prakārāntareṇa* ('irrespective of persons') *dhanaṃ dadāti*. For *vidyayānveṣyan* in Mān., KGS and VGS read *-°ānvicchan*.

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6) RV X. 9. 1—3, see I. 1. 24.
7) I. 11. 26; II. 2. 27.

1) According to Renou, Index védique (JVS II, 1 (1935) s. v., p. 52).

3. These are the persons qualified for initiation in Brahman.

Here *brahman* is evidently a synonym of *upaniṣad* of sū. 1 above.

(I. 7) Vivāhakarmāṇi Wedding-ceremonies

Litt.: Hillebrandt, Rit. Lit. p. 63 sqq; Keith, Religion, p. 373 sqq; M. Winternitz, Das altindische Hochzeitsrituell nach dem Āpastambīya-gṛhyasūtra und einigen anderen verwandten Werken, mit Vergleichung der Hochzeitsgebräuche bei den übrigen indogermanischen Völkern, Denkschr. d. Kais. Ak. d. Wissensch. in Wien, Bd. XL, 1892.*
In these works the following are only partially used or not at all: BhGS I. 11 sqq, JGS I. 20—22, KGS XIV. 1 sqq, VGS X. 1 sqq.

3. He (now, i. e. after the absolving bath) takes a wife.

As KGS XIV. 1 with the addition of *udagayane*, a precept in general use, see Winternitz. o. c. p. 27 sq. For the meaning of *vindate* see Ād. (KGS l. c.) *bhāryādhigame yatnaḥ kāryaḥ*. VGS X. 1 has a different version.[1]

4. Under the nakṣatras Kṛttikā, Svāti or under one of the three nakṣatras of which a constellation designated as Pūrva (i.e. Pūrvaphalgunī, -°āṣādhā, -bhādrapadā) comes first, he should woo (her).

As KGS XIV. 2, VGS X. 3.
Winternitz, o. c., p. 28—9 gives a table of the auspicious nakṣatras. From which it appears that *Kṛttikā*, *Pūrvāṣādhā* and *-bhādrapadā* are only mentioned by Mān., Kāṭh. and Vār.
By *varayet* is meant the sending out of *varakas** ('Brautwerber') by the bridegroom to the bride's house, see Hillebrandt, p. 64, Winternitz, o. c., pp. 20, 27. VGS X. 7 mentions them expr. verb., cf. JGS I. 20 (*dūta*), BGS I. 1. 14 (*yugmān brāhmaṇān varān prahiṇoti*), KauśS 75. 9.

5. He should take her to wife under the nakṣatras Rohiṇī, Mṛgaśiras, Śravaṇa, Śraviṣṭhā or under one of the three nakṣatras of which a constellation designated as Uttara (i. e. Uttaraphalguṇī, -°āṣādhā, -bhādrapadā) comes first; likewise (i. e. the same nakṣatras are prescribed) for the marriage (i. e. the leading home of the bride), or (this ceremony takes place) under a nakṣatra called auspicious.

See KGS XIV. 10, VGS X. 4 which both omit the nakṣatra *Śravaṇa*.[2] Knauer reads *upayame*, v. l. *-yamet*; VGS X. 4 also *-yamet*, KGS l. c. *yame*.[3]

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[1] It runs: *vinītakrodhaḥ saharṣaḥ saharṣīṃ bhāryāṃ vindeta*, etc.

[2] This nakṣatra is mentioned PGS I. 4. 6, see Winternitz' table p. 29.

[3] This is read by the Bhāṣya and Ād.; all the MSS of Devapāla have *-yamet*, see Caland, note a. l. p. 57.

KGS XIV. 11 has also the vikalpa *yad vā puṇyoktam*, see e. g. ĀpGS 2. 12—3 *sarva ṛtavo vivāhasya śaiśirau māsau parihāpyottamaṃ ca naiḍāghaṃ, sarvāṇi puṇyoktāni nakṣatrāṇi* and BGS I. 1. 18 sqq *sarve māsā vivāhasya, śucitapastapasyavarjaṃ ityeke* (*Māgha*, *Phālguna* and *Āṣāḍha* excepted), *rohiṇī mṛgaśirṣaṃ uttare phalgunī svātīti vivāhasya nakṣatrāṇi, punarvasū tiṣyo hastaś śroṇā revatīty anyeṣāṃ bhūtikarmāṇāṃ, yāni cānyāni puṇyoktāni nakṣatrāṇi*. These auspicious nakṣatras are mentioned in the Jyotiḥśāstra, cf. the comm. ad KGS l. c. and Weber's essay 'Uber den Vedakalender namens Jyotiṣa', Abh. Ak. Berlin, 1862, G. Thibaut, Contributions to the explanation of the Jyotiṣa-vedāṅga, JASBeng. 46. *

6. There are five motives for marriage, viz. wealth, beauty, knowledge, intellect and relationship.

See VGS X. 5 (identical with Mān.) and BhGS I. 11: *catvāri vivāhakaraṇāni* (Mān. and Vār. *-kārakāṇi*) *vittaṃ rūpaṃ prajñā bāndhavam iti*. Salomons would change (Introd. p. XV) *prajnā* to *prajā*, an emendation proposed before4) by Caland, ZDMG 51 (1897), p. 130. Salomons writes: 'In my opinion this must be a later transformation of the original. The startling *prajñā* must have taken the place of *prajā*, the idea which we are inclined to expect here. When, after the modern looking rhetorical interrogation and *athaitad aparam* 5), or, perhaps better still, when we cancel the whole passage from *prajñāyāṃ na khalu* (i. e. from *prajñāyām* as far as *na khalu*!) and read instead, *tato bāndhavam*, the original meaning of the sūtra appears, logical and clear. How otherwise to explain in the present state of the text the transition to: For she is not married in view of worldly advantage; the fitness to bear children is in her the main point?'

We can quite agree with Winternitz' remarks (WZKM 28 (1914), p. 17), who, taking account of our Mān.-text and of ĀGS I. 5. 3 (*buddhirūpaśīlalakṣaṇasampannām arogām upayaccheta*) says: An der Uberlieferung der Stelle im BhGS ist nicht zu rütteln, und es ist gar nichts interpoliert. 6) It may be remarked further that an express statement of 'children' as a motive

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4) Salomons did not note this.

5) The Bh.-text runs: *tāni ced sarvāṇi na śaknuyād, vittam udasyet*, (Mān. and Vār.: *visṛjet*) *tato rūpam, prajñāyāṃ ca tu bāndhave ca vivadante, bāndhavam udasyed ity eka āhur: aprajñena hi kaḥ saṃvāso? 'thaitad aparaṃ na khalv iyaṃ arthebhya ūhyate, prajñānārtho 'syāṃ pradhānaḥ*.

6) If one would wish to change *prajñā* to *prajā*, the latter could only mean 'children' and not 'prospect of children'. 'Der alte sūtrakāra würde (aber) entsetzt sein, wenn man ihm zumutete, dass er unter den wünschenswerten Eigenschaften der Braut auch die aufzählte, dass sie schon Kinder habe', so Winternitz l. c., p. 18. As a proof of the respect for the intelligence of women, cp. the story of the choice of the wise Mahosadha in Mahā-Ummaggajātaka (ed. Fausböll, No 546, vol. VI, p. 364).

for marriage is superfluous. Issue, as a matter of course, is the natural aim of marriage*; *prajā* belongs moreover to another category as *vittam, rūpam*, etc. 7)

7. If it is impossible to fulfil the first condition, he should give up wealth; if the second, beauty; if the third, knowledge; they dispute on intellect and relationship.

VGS X. 6 has the same reading as BhGS l. c. *vivadante* against Mān.'s *vivahante* 8). Probably Caland is right when he remarks (ZDMG 51, p. 130) that *vivahante* is a transformation of *vivadante.*

8. He should marry a girl of (good) family, who is a virgin, who belongs to the same caste, who has not the same *pravara*, who is younger; (a girl) who has not yet reached the age of puberty, (is) best.

See VGS X. 8.
Bandhumatīm more or less doubles the word *bāndhave* in sū. 6; the idea expressed in *samānavarṇām* is rendered HGS I. 19. 2 by *sajātām* 9); for *asāmanapravarām* see GGS III. 4. 4, VkhS III. 2 (*pitur asamānarṣigotrajātām*), HGS l. c. (*asagotrām*), JGS I. 20; for *yavīyasim* JGS l. c. has *jyāyasaḥ kanīyasīm.*
The words *nagnikāṃ śreṣṭhām* require an explanation. HGS I. 19. 2 and GGS III. 4. 6, read in the same way as Mān.; Oldenberg, SBE XXX, p. 82 translates: The best, however, is a 'naked' girl; JGS I. 20 on the other hand reads *anagnikām.*
The meaning of the word *nagnikā*, as Oldenberg, l. c., n. 6 remarks, is clear. It means 'a girl, who has not yet reached the age of puberty' 10), see Gṛhyasaṃgrāha, II. 17. 18, Vās. Dh. Ś. XVII. 70, Gaut. Dh. S. XVIII. 23, VkhS

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[7] Salomons is also mistaken in the following passage (BhGS I. 11): *atha khalu bahūni lakṣaṇāni bhavanti*; *ślokaṃ tu lākṣaṇā udāharanti*: *yasyāṃ mano 'nuramate cakṣuś ca pratipadyate tāṃ vidyāt puṇyalakṣmīkāṃ kiṃ jñānena kariṣyatīti.* She remarks (Introd. p. XV): 'Can this ironical passage be said to agree with the serious task of a religious sūtrakāra?' and considers it as 'a later addition of a light-hearted copyist'. ĀpGS 3. 20 however gives a perfect parallel: *yasyāṃ manaś cakṣuṣor nibandhas tasyām ṛddhir netarad ādriyetety eke*; see Hillebrandt, Rit. Lit., p. 63 who calls it '(eine) demokratische Vorschrift'.

[8] This would mean perhaps: they marry on account of intellect and relationship (only).

[9] Mātṛd. explains: *savarṇāṃ samānābhijanāṃ ca.*

[10] Raghu Vira (note ad VGS l. c.) takes it to mean 'naked', and thinks that the girl was shown naked to the bridegroom. He quotes a passage from Thomas More's Utopia (quoted by H. Ellis, Studies in the Psychology of Sex, vol. VI, p. 102): before marriage a staid and honest matron "showeth the woman, be she maid or widow, naked to the wooer . . . . At this custom we laughed and disallowed it as foolish. But they, on their part, do greatly wonder at the folly of all other nations which, in buying a colt . . . . be so chary and circumspect that though he be almost bare, yet they will not buy

VI. 12 (*aṣṭāvarṣād ā daśamān nagnikā*), and the comm. quoted by Jolly, ZDMG 46, p. 414, n. 11))
Marriage to a girl, who has not yet reached the age of puberty is thus recommended. The question of the age for marriage has been treated by Jolly and Bhandarkar in different articles 12)). Probably we have here in the Gṛhya texts the beginning of the custom of child-marriage, which later on came into use. The Smṛtis are unanimous in their precepts, see e. g. Vās. Dh. Ś. XVII. 70, Baudh. Dh. S. IV. 1. 11, Jolly, ZDMG 46, p. 414. Originally, there can be no doubt about it, only marriage to adolescent girls was approved, or rather, there was no alternative. Later on, when child-marriage became usual, the marriage-ceremonies were split up into two parts, the first until the *domum deductio*, before the age of puberty, the second, after it, beginning with this same *domum deductio*. It seems probable that traces of this division are found in the Sīmantonnayana-ceremony, see our remarks ad I. 15. As for our sūtra, Mānava seems to contain original and 'modern' features. There is not only contradiction between the words *asaṃspṛṣṭamaithunām* 13)) and *nagnikā*, but also a distinction seems to be made between the first and second part of the marriage in sū. 5 with the words *upayame* and *udvāhe*.*

9. He should test her: he should take eight clods of earth, from a furrow, an altar, a Darbha-grass-field, from cowdung, from below a tree, which is laden with fruits, from a cemetery, a road and from saline soil, respectively.

The same experiment ĀGS I. 5. 4—5, BhGS I. 11, GGS II. 1. 3—9, ĀpGS 3. 14—7, KGS XIV. 4, VGS X. 9 sqq. 14))

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him unless the saddle and all the harness be taken off, lest under these coverings he hid some gall or sore. And yet, in choosing a wife, ... they be so reckless that all the residue of the woman's body being covered with clothes, they estimate her scarcely by one handsbreadth (for they can see no more but her face) and so join her to them." This seems to be wrong. We expect here a special quality of the bride, from the context and the place of the word *nagnikā*. Otherwise there would have been a sūtra to the effect that: 'he should have her shown to him naked'.

11) For the sake of clearness I give it here in full: *yāvan na lajjayāṅgāni kanyā puruṣasaṃnidhau yonyādīny avagūheta, tāvad bhavati nagnikā*; *saṃgrāhakāro 'pi : yāvac celaṃ na gṛhṇāti yāvat krīḍati pāṃsubhiḥ yāvad doṣaṃ na jānāti, tāvad bhavati nagnikā*; *amaras tu yāvad ṛtudarśanaṃ tāvad nagnikety āha.*

12) Jolly in ZDMG 46 (1892), p. 413—26; Bhandarkar, ibid. 47 (1893), p. 143—56; Jolly, ibid. p. 610—5 and Recht und Sitte, Grdr. d. indo-ar. Phil. II, 8, 1895, p. 55.

13) VGS X. 1 has *ananyapūrvām*; the same with *yavīyasīm* Yājñ. I. 52.

14) Winternitz, Hochz. Rit. p. 38 gives parallels, e. g.: In Norwegen stellt der Bursche in der Christnacht drei Flaschen auf den Tisch: eine mit Wasser,

Different numbers of clods, which are made of different materials are mentioned: BhGS *vedi-*, *gomaya-*, *sītā-*, *śmaśāna-*; ĀGS *kṣetrād ubhayataḥsasyād, goṣṭhāt, vedipurīṣād, avidāsino hradāt, devanāt, catuṣpathāt, iriṇāt, śmaśānāt*; GGS mentions a ninth clod, which is a mixture of these substances; VGS X. 9 *sītā-*, *vedi-*, *gomaya-* and *śmaśāna-*; KGS XVI. 5 *vedyāḥ sītāyā hradād goṣṭhād ādevanād ādahanād catuṣpathād iriṇāt saṃbhāryaṃ navamam*; ĀpGS mentions other objects *śaktiviṣaye dravyāni pratichannāny upanidhāya brūyād upaspṛśeti nānā bījāni saṃsṛṣṭāni vedyāḥ pāṃsūn kṣetrāl loṣṭaṃ śakṛc chmaśānaloṣṭam iti*. It is worthy of remark that this test is only made when the *lakṣaṇāni* 'characteristics' of the girl are not sufficiently clear, see e. g. ĀGS. I. 5. 4 *durvijñeyāni lakṣaṇāny aṣṭau piṇḍān*, etc., KGS XIV. 3—4 *lakṣaṇinā* ('an expert in characteristics') *lakṣaṇāni parīkṣayet*; *bhāgadeyām api vā piṇḍaiḥ parīkṣayet.*

10. Having put them in a temple, he makes the girl take (one of them); if she takes the clod of earth from the cemetery, the road or the saline soil, he should not marry her.

VGS X. 10 mentions only the *śmaśānaloṣṭa* as inauspicious; KGS XIV. 8—9 *pūrveṣām caturṇām ekaṃ gṛhṇatīm upayacchet, saṃbhāryam apīty eke*. The passage KGS XIV. 5—9 is almost wholly identical with GGS II. 1. 3—9.

11. If she is approved of [15]), he should marry her according to the Brāhma -or to the Śaulka-rite.

KGS XV. 1—5 and XVI. 1—5 discusses both rites in greater detail. See VGS X. 11.
Aṣṭ. explains: *brāhmo dharmaḥ kanyāyā* (this correction by Caland, GGA 1898, p. 67 *kanyāyāḥ*, genit. with *dānam*, is read by the Gaekwad-ed.) *udakapūrvam āhūya dānam*; *śulkaṃ yat kanyāyai varo dadāti varaṃ tat ucyate.*

12. He should give a hundred cows with a chariot or a yoke of cows.

The ,,*Brautwerber*" is the subject and the priest is the donee [16]).
The MSS read *śatamitiratham*, which is considered a compound of *śatamiti* by Knauer 'ein Gefährt im Werte von 100.' Caland, GGA 1898, p. 62 looks upon it as a corruption of *śatam adhiratham*, see ŚGS I. 14. 16, PGS I. 8. 18,

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eine mit Bier, eine mit Branntwein. Die zukünftige Braut erscheint ihm dann und: 'trinkt sie von dem Wasser, so bleiben sie im Ehestand arm; trinkt sie vom Bier, so wird es ihnen gut gehen; trinkt sie vom Branntwein, so werden sie reich', cf. Liebrecht, Zur Volkskunde, Heilbronn, 1879, p. 325.

[15]) *Saṃjuṣṭā* (Knauer 'genehm'); VGS l. c. has *asaṃspṛṣṭām* 'untouched', which is strange in this context.

[16]) See I. 8. 7. According to Hillebrandt, Rit. Lit. p. 67, the *ācārya* or the priest receives this gift. Keith, Religion, p. 375, note, says: 'the provision really refers to the old practice of purchasing a wife, see Vedic Index I, p. 484 sqq'; cp. v. Schroeder for parallels, Hochzeitsgebräuche der Esten, etc., 1888, p. 24 sqq.

ĀpDh. Ś II. 13. 11, originated by *atiratham* in Śaṃb. GS I. 8.[17]) See also under I. 8. 7.

I. 8 (Marriage-ceremonies continued) Pradāna The giving away of the bride

1. To the west of the fire he should prepare four seats.

2. On these they sit down, viz. at the eastern side, with his face turned westward, the giver; at the western side, with his face turned eastward, the receiver; to the north of the giver, with her face turned westward, the girl; to the south, with his face turned to the north, the Brahmin, who recites the verses.

   See KGS XV. 2—3 with the following four persons: *pratigrahītṛ*, *sāmātya*, *pradātṛ* and *ṛtvij*. See for *pratigr.* and *prad.* below under sū. 7.

3. Having strewn Darbha-grass between them with the panicles turned towards the east, having filled a brass cup with water mixed with unhusked barley-corns, a woman, who is not a widow, gives it to him.

   The comm. says that the girl herself fills the cup: *kāṃsya* is read here and elsewhere[1]) by Mān. against *kaṃsa* in Kāṭh. Cf. KGS XV. 3 *prāgagrodagagrān darbhān āstīrya teṣūdakaṃ saṃnidhāya vrīhiyavān opya.*
   I do not know who is meant by *tasmai*, see under sū. 11 below.

4. Therein (i. e. in the cup) gold (should be strewn).

   Cp. KGS XVI. 5 *kaṃse hiraṇyaṃ samupya*; this sūtra is quoted by the comm. ad XV. 3.[2])

5. He announces the eight auspicious things.

   What is meant here? No parallels.

6. When the auspicious things have been announced, the father or the brother (of the bride) should give her away*, if she is married

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[17]) VGS X. 12 reads the same as Mān.; Raghu Vira (note a. l.) notes a suggestion made by Caland *śamaratham* 'a slow-going chariot' (see Sāyaṇa on TS, Calcutta ed. p. 1008). This word occurs also BhGS p. 63, l. 3.

[1]) I. 9. 6; I. 22. 16; II. 1. 17; II 10. 2; we find *kaṃsa* in ĀpŚS I. 16. 3, *kāṃsya* in KātŚS II. 1. 50.

[2]) For the cup of water has been used, though this is not mentioned in the sūtra (see under MGS I. 8. 3), before XV. 3; in XVI. 5 it is used for a new action.

according to the Brāhma-rite, saying the words: 'I give', thrice, while the receiver repeats the words: 'I accept' thrice.

This is the giving away of the bride *brāhmeṇa dharmeṇa*. Cf. KGS XV. 4 *sameteṣv āha dadānīti pratigṛhṇāmīti trir āvedayate*; VGS X. 16 *dadānīti pratigṛhṇaṇīti trir brahmadeyām*. Giver and receiver are here the father (or brother) of the bride and the "Brautwerber" (*varaka*) see I. 7. 4.

7. The giver (i. e. the varaka) scatters handfuls of gold with the words: You, for the sake of wealth, and the receiver (i. e. the bride's father) scatters them back to him with the words: You, for the sake of sons.

This is the giving *śaulkena dharmeṇa*. Caland[3]) remarks à propos of this passage: Versteht man unter *dātar* und *pratigrahītar* den Geber und Empfänger des Mädchens, so ergiebt sich aus keinem von den beiden Texten (Mān. und KGS XVI. 2—4) ein gesunder Sinn. Nur wenn man unter *dātar* den Geber des *śulka*, also den Brautwerber, und unter *pratigrahītar* den Empfänger des *śulka*, also den Vater der Braut versteht, giebt wenigstens der Mānava-text einen befriedigenden Sinn. Denn die Worte '*dhanāya tvā*' müssten einst die Übergabe des Kaufpreises an dem Vater, die Worte '*putrebhyas tvā*' die Übergabe des gekauften Mädchens an dem Brautwerber begleitet haben. Ursprünglich war also die Sitte, sich eine Frau zu kaufen, auch durch das Rituell sanktionirt. Beim Fortschreiten der Kultur aber machte sich das Bestreben geltend diese rohe Sitte zu antiquieren. Daher die oben erwähnte Vorschrift des Āpastamba[4]). Als demnach die Kaufsumme vom Brautvater zurückerstattet wurde, blieben die Worte, die von alters her die Handlung begleitet hatten, dieselben, cf. KauśS 79. 17—9 *ihed asāthety etayā śulkam apākṛtya dvābhyāṃ nivartayatīha mama rādhyatām atra taveti, yathā vā manyante.*[5])

8. After having repeated this (act) four times, he gives (her) away.

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[3]) ZDMG 51 (1897), p. 132.

[4]) Āp. Dh. Ś. I. 13. 12, cp. Bühler, SBE XIV, p. 7, II, p. 132 and Jolly, Recht und Sitte, p. 51 sqq.

[5]) The comm. on KGS XVI. 2—4 confirm Caland's explanation: *pradadāti*, sc. *varaḥ* (3); *pratigṛhṇāti*, sc. *kanyāyāḥ pitā* (4). It may be remarked that the custom of purchasing a wife, for which there are many Indogermanic and other parallels* (see note ad I. 7. 12) and which seems to be ratified in the Gṛhyas in a mitigated and purely exterior form, is explicitly forbidden in the Smṛtis, see Jolly, Recht und Sitte, p. 51. If our text is correct and if, which seems improbable, this is not a case of hesitation between and mixture of original and secondary features, the gift mentioned I. 7. 12 can hardly be given, as Oldenberg thinks (the same opinion is Jolly's, o. c. 21, note 2), note ad ŚGS I. 14. 16 (*śatam adhirathaṃ duhitṛmate*, identical with PGS I. 8. 18), SBE XXIX, p. 39, to him 'who gives his daughter in marriage' i. e. the bride's father. The sūtras I. 7. 12 and I. 8. 7 of Mānava would in that case contradict each other hopelessly. The context (a series of different

9. After having accepted (the girl) with the Sāvitra-verse[6] and with the words: To Prajāpati, etc.[7], he (i. e. the 'receiver') each time subjoins the words: Who has given this to whom? Love has given it to love. Love (is) the giver (and) love (is) the receiver; for love I accept you; love, that for you.[8]

10. In unison they (?) mutter the verses: The same (be) your designs, the same your hearts, the same your minds; may it be well for you together (I) — The same (be) their prayer, their meeting the same, the same their conduct, their thoughts one; may you speak the (same) mantra at a sacrificial rite; I offer to you the same oblation (II) — Come together, agree together, may your minds agree as the gods of old, agreeing, worship good fortune (III)[9].

    Mān. reads *japanti*; *japati* is probably better, cf. KGS XV. 5 . . . *ṛtvig ubhau samīkṣamāṇo japati.*[10]

11. With the verse: In the hole of the chariot, in the hole of the cart, in the hole of the yoke, O you, who have a hundred powers, you made, O Indra, after having cleansed her thrice, Apālā ('s skin) as bright as the sun's[11], he should sprinkle the girl with the water of the cup.

    See for this sūtra, I. 10. 7; for the cup sū. 3—4 supra.

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dakṣiṇās) clearly indicates that the sūtras of Śāṅkh. and Pār. quoted above, refer to a *dakṣiṇā* in the case of a *duhitṛmant* ("possessing one or more daughters") Brahmin.

That the strong interdiction on purchasing a wife in the Smṛtis probably did not represent living practice, is shown inter alia (see Jolly, o. c. p. 52) by Strabo XV. 1, § 54, p. 709 (ed. Meineke), πολλὰς δὲ γαμοῦσιν ὠνητὰς παρὰ τῶν γονέων, λαμβάνουσί τε ἀντιδιδόντες ζεῦγος βοῶν, etc. See Miss B. C. J. Timmer, "Megasthenes en de Indische maatschappij", Thesis, Amsterdam, 1930, p. 273: . . . . "het is niet uit te maken, of Megasthenes, dan wel de wetboeken de werkelijkheid weergeven."

[6] See I. 10. 15.

[7] The text only gives: *prajāpataye.* Knauer is probably right, when he supposes (Mantra-index, p. 152) that the verse *prajāpataye tvā* (PGS II. 2. 21; ŚGS III. 8. 2, Mbr I. 6. 23) is meant. PGS l. c., GGS II. 10. 31, KGS XLI. 17 use this verse in the Upanayana-ceremony. A decision remains difficult, but there are several other similarities between Upanayana and marriage.

[8] This is MS I. 9. 4 : 135. 1—2 "*kāmaitat ta ity antam*" as Mān. reads. Cp. AV III. 29. 7.

[9] MS II. 2. 6 : 20. 10—16; v. Schroeder in Ia reads *vā*, v. l. *vaḥ*; KGS XV. 5 (see KS X. 12 : 141. 5—6) has *vaḥ*.

[10] Sastry also reads *japati.*

[11] The different readings of the verse are accurately recorded VV II, pp. 176, 187, 281, 453, see ibid. I, p. 233 sq.

I. 9 Arghya The reception of a guest

See Hillebrandt, Rit. Lit., p. 79 sq, Keith, Religion, p. 363.
This ceremony is intercalated by Mān., Kāṭh. and Vār. in the marriage-ceremonies. Elsewhere it is treated (HGS I. 12. 5 sqq., JGS I. 19) in connection with the Samāvartana; the Arghya is given in this text to the *snātaka.*

1. There are six persons, to whom an Arghya (-reception) is due: a (n officiating) priest (at a Vedic sacrifice), a teacher, a person related by marriage, a king, a snātaka and a friend.

KGS XXIV. 1 and VGS XI. 1 have the same six[1]; GGS IV. 10. 24 reads *priyo 'tithir*, while JGS I. 19 (i. f.) has *priyaḥ sakhā*. The word *vaivāhya* (GGS l. c. *vi-* with VGS l. c. and Aṣṭ. on Mān.) is indicated directly by ĀGS I. 24. 4 and others[2] with *śvaśura, pitṛvya, mātula*; the comm. on GGS and MGS give the same explanation, viz. *vivāhayitavyo jāmātā* (GGS) and *vivāhyo jāmātā* (Aṣṭ.).

2. They do not honour with an Arghya (-reception) 'persons who are not connected with the subject', before a year has elapsed.

VGS XI. 2 reads: *aprākaraṇikān nā parisaṃvatsarād arhayanti*[3]; Aṣṭ. explains *ācāryādayaḥ pañca aprākaraṇikāḥ*. It seems necessary to correct Mān. 's reading *aprakāraṇikān vā* according to Vār. 's text. Only then does it make sense: the *ācārya* and the others are only to be honoured with an *Arghya* once a year. Vār. adds *anyatra yājyāt karmaṇo vivāhāc ca*, cf. GGS IV. 10. 25—6.[4]

3. 'Persons, who are connected with the subject' (and who are, consequently, to be honoured with an Arghya more than once a year), are priests and Sadasyas who are invited (to a sacrifice).

This sūtra completes the preceding one, q. v.
As for *sadasya*, see Caland's remarks ad ĀpŚS X. 1. 10: (according to Kauṣ. Br. XXVI. 4) 'scheint dem Sadasya ungefähr die Funktion zugeteilt zu werden, welche nach einigen Quellen sonst dem Brahman obliegt: die Oberaufsicht und die eventuelle Verrichtung der Prāyaścittis'. A Sadasya-priest is mentioned "bei den Śaunakins (Gop. br., Vait. sū.) bei den Jaiminīyas (JŚS

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[1] BGS I. 2. 65 reads: *ṛtvik śvaśuraḥ pitṛvyo mātula ācāryo rājā va* (?) *snātakaḥ priyo varo 'tithir iti.*

[2] Cf. ĀpGS 13. 19, ŚŚS IV. 21. 1 (cf. Oldenberg, ad ŚGS II. 15. 1 sq, SBE XXIX, p. 87).

[3] The comm. explains: *prākaraṇikāḥ ṛtvigādayaḥ pañca* (?).

[4] Cp. BGS I. 2. 66—7: *saṃvatsaraparyāgatebhya etebhya evaṃ kuryāt, vivāhe varāya, athartvigbhyo karmaṇi karmaṇi dadāti*; GGS l. c. reads: *parisaṃvatsarān* (adj.?) *arhayeyuḥ, punar yajñavivāhayoś ca*, as PGS I. 3. 2—3, ĀpGS 13. 19.

16 : 20. 9), bei den Kauthumas (Ṣaḍv. br. II. 10. 9, Lāṭy. II. 4. 10 und besonders beim Vājapeya VIII. 11. 15, wo er als 17. Ṛtvij erwählt wird".

4. A person whose father is still alive, should not accept an Arghya (-reception), so Śruti says; or rather he should accept it (according to my opinion).

VGS XI. 3 gives only the first part (up to *pratigṛhṇīyāt*) of this sūtra. This is a case which formally permits us to conclude to a priority on the part of Vār., who has the first words without the words *iti śrutiḥ*. The last words of the sū. in Mān. 5) seem to have a polemic note against Vār.

5. Then they offer the Arghya (-reception) to him (i. e. one of the persons mentioned above).

6. Having mixed in a brass cup 6) or a camasa-cup thick sour milk and honey, covered it with a larger (cover), they approach with the water for sipping, etc. (i. e. the other requisites necessary for this ceremony).

Cf. KGS XXIV. 5, VGS XI. 5.
For the ingredients of the drink, which is offered to the guest, the so-called *madhuparka*, see Hillebrandt, p. 79. 7)
With *ācamanīyaprathamaiḥ* 8) are meant the water for sipping (*ācamanīya*), the water for washing the feet (*pādya*), a bunch of grass (*viṣṭara*), the argha-water (*arghya*) and the *madhuparka* itself, see Hillebrandt, l. c.
For *varṣīyasāpidhāya* (like VGS l. c., KGS l. c.) HGS I. 12. 14 has *hrasīyasy ānīya varṣīyasāpidhāya* '. . . . with a larger (cover) than the vessel' (Oldenberg, SBE XXX, p. 171), cf. BhGS II. 23.
Knauer gives proof of strangely unmethodical insight by reading *dadha madhv cānīya* as against all MSS except one and against Kāṭh. l. c. and VGS l. c. 9)

7. With the formulae: You are the milk of Virāj; may I obtain the milk of Virāj; may the milk of Padyā Virāj 10) fall to my share, he (i. e. the guest) beholds each of the (requisites), when they are brought to him.

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5) *Atha vā pratigṛhṇīyāt.*

6) For *kāṃsya* see I. 8. 3.

7) JGS I. 19 has the following details: *tayor* (i. e. *viṣṭarayor madhye*) *dadhi madhu saṃnihite bhavato dadhnā ced dadhimantho 'dbhiś ced udamanthaḥ payasā ced payasyaḥ*, etc.; BGS I. 2. 10 sqq: *dadhi payo vā dvitīyaṃ sa dvivṛt, ghṛtaṃ tṛtīyaṃ sa trivṛt; yad dvitīyaṃ tac caturthaṃ sa caturvṛt; āpaḥ pañcamīḥ sa pāṅktaḥ.**

8) KGS l. c. has *pādyaprathamaiḥ.*

9) Caland remarked already (GGA 1898, p. 63): Ich sehe nicht ein, weshalb die überlieferte Lesart zu ändern war; cp. however ĀGS I. 24. 5.

10) For the name Padyā Virāj, see Caland, transl. Pañcaviṃśa Br. VIII. 5. 7 (B. I. 1931, p. 174) and Oldenberg, SBE XXIX, p. 97, n. 5.

The formulae are used for different purposes: VGS XI. 5 *madhuparkam āhriyamāṇaṃ pratīkṣate*; KGS XXIV. 6 has the same as Mān.; ĀGS I. 24. 20 at the eating of the *madhuparka*; PGS I. 3. 12 at the washing of the feet; ŚGS III. 7. 5 at the accepting (by the guest) of the water for the washing of the feet; HGS I. 13. 1 at the touching of the hands of the person, who performs the washing of the feet.

8. Having accepted the layer of grass with the Sāvitra-verse [11]), he murmurs the verse: I am the highest among my peers (i. e. fellow-men), as the sun among the stars; here I step upon him, whosoever harasses me.

Cp. VGS XI. 6 sq *sāvitreṇa viṣṭarau* (v. l. *-aṃ*) *pratigṛhya rāṣṭrabhṛd asīty āsandyām udagagram* (?) *āstṛṇāti*; *ahaṃ varṣma*, etc. *ity ekasminn upaviśati.* [12]) ĀGS I. 24. 8, PGS I. 3. 8 use the same verse at the taking of a seat upon the *viṣṭara*. The verse itself has different variants. [13])

9. He speaks the words: A giver of royal power are you, the seat of an ācārya.

Knauer reads *ācārya* (nom. sg.) *āsandīm anumantrayate*; one MS however has *ācāryāsandīm*. If we compare HGS I. 12. 17 [14]) and BhGS II. 23 [15]), it seems better to read *ācāryāsandī* in Mān., in spite of the comm., who follows Knauer's text and VGS; see for this last text under sū. 8 above.

10. With the words: May I not withdraw from you, he puts under his feet (another?) layer of grass.

Knauer's text of the formula *mā tva doṣa* makes no sense. Caland, GGA 1998, p. 64 corrected it to: *mā tvad yoṣam.* [16]) Cp. VGS XI. 8 which reads *mā tvad yoṣam ity anyataram adhastāt pādayor upakarṣati.*

11. While he is sitting on the layer of grass, he (i. e. the host) announces to him thrice every requisite separately.

Identical with KGS XXIV. 8 and VGS XI. 9.

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[11]) See I. 10. 15.

[12]) KGS does not have this verse; the text at the taking of a seat runs (XXIV. 7): *viṣṭaro 'si mātari sīdeti viṣṭaram āstīrya tasminn upaviśati.*

[13]) PGS l. c. and ĀGS l. c. read *sadṛśānām* and *vidyutām* (for *vĭ* : *ŭ*, cf. VV II, p. 337) in stead of Mān.'s *sajātānām* and *udyatām* resp.; VGS has: *udyatānām* (for *udyatām*?) *iva sūryaḥ idam ahaṃ tam adharaṃ karomi.*

[14]) HGS reads: *rāṣṭrabhṛd asy ācāryāsandī mā tvad yoṣam iti.*

[15]) BhGS reads: *athāsmā āsānam iti vedayati*; *tat pratimantryate rāṣṭrabhṛd asy ācāryāsandī m. tv. y. iti rājā brāhmaṇo vā*; *rāṣṭrabhṛd asy adhipatyāsandī m. tv. y. iti grāmaṇīḥ senānīr vā.*

[16]) See note 15.

12. He does not say (i. e. he does not address the guest with): Bhoḥ!, but (he says): Hail * to the venerable one (?), according to Śruti; (then?) he touches the arghya-water.

There seems to be no doubt that our text is very corrupt here [17]). The text can be reconstructed with some probability as follows: *naiva bho ity āha na mārṣetīti śrutiḥ* (this 'Śruti' may be Kāṭh.); then follows a new sūtra: *spṛśaty arghyam.*

13. Having washed his feet with the Pādya(-water), having accepted the Madhuparka with the Sāvitra-verse [18]), having put it down (upon the ground) [19]) and having uncovered it [20]), he points upwards, at each quarter, in every direction, from the east to the west, with the words: Hail to Rudra, who sits in the cup! Hail to Rudra, who sits in the cup!

Cp. VGS XI. 16 . . . . *prādeśena pratidiśaṃ vyuddiśati* (Mān. *abhy-ud-diś-*). For the last part of this sū. cp. I. 17. 5.

14. With the verses: For the righteous the winds (blow) sweetness, the streams pour sweetness; may the plants be sweet to us (I) Sweetness the night and mornings (to us), full of sweetness the air of earth; sweetness (to us) father sky (II) Full of sweetness be to us the tree, full of sweetness the sun, may the cows become full of sweetness for us (III) [21]), he mingles it (the madhuparka) thrice, once at each verse, with his thumb, from left to right.

For *aṅgulyā* 'with his thumb', KGS XXIV. 11 reads *prādeśinyā*, ĀGS I. 24. 15 *anāmikayā cāṅguṣṭhena*, JGS I. 19 *anguṣṭhenopakaniṣṭhikayā*, VGS XI. 16 *aṅguṣṭhenopamadhyamayā ca*, HGS I. 13. 8 as VGS but adds: *cāṅgulyā*. For *āyauti* KGS has *āloḍayati* as ĀGS, JGS *avaghṛṣya*, VGS *saṃsṛjati*, HGS *saṃyujya.* [22])

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[17]) KGS XXIV. 9 has: *naiva bho ity āha na mārṣeti*, which is much simpler, because *mārṣa*, like *bhoḥ*, is a respectful title, cf. Ād. a. l. *atra prāptānāṃ pūjāvacanānām abhimukhīkaraṇāya pratiṣedhaḥ.*
VGS XI. 10 reads: *naiva bho ity āha na mā riṣāmeti*, which is not much better than the Mān. text. The words *spṛśaty arghyam* follow in sū. 14 of Vār.

[18]) See I. 10. 15.

[19]) VGS XI. 16 has: *bhūmau.*

[20]) Aṣṭ. explains *avasāyya* as follows: *udghāṭya.*

[21]) These three verses are MS II. 7. 16 : 99. 18—100. 2. KGS XXIV. 11 (KS XXXIX. 3, Caland in his Mantra-index of KGS wrongly 13) reads *vāta* (MGS *vātā*) and Caland notes (ad KGS XXXIV. 5 where the verse occurs also): 'Thus (not *vātā*, as Schroeder has it) runs the verse of the Kāṭhaka'.

[22]) These other terms point to a similar, unusual, sense of the verb *ā-yu-* in Mān. For this sū. and the preceding cf. KGS XXIV. 12 . . . . *pradakṣiṇaṃ pratidiśaṃ pratimantraṃ pātrasyānteṣu lepān nimārṣṭi.*

15. With the words: You are the layer for Amṛta, he prepares a layer (for the cup containing the Madhuparka).

The words *amṛtopastaraṇam asi* are prescribed elsewhere [23]) at the sipping of water.

16. With the words: Truth! Glory! Fortune! May Fortune rest on me, he eats thrice from the (Madhuparka).

These words are used ĀGS I. 24. 29 at the sipping of the water, after having eaten for the second time.
VGS XI. 17 is identical with Mān. (thrice) but adds *bhūyiṣṭham*; KGS XXIV. 13 prescribes [24]) a fourfold eating as GGS IV. 10. 15—6 and KhGS IV. 4. 15—6 (both fourth time *tūṣṇīm*); a threefold eating JGS I. 19, ĀpGS 13. 13, HGS I. 13. 8, BGS I. 2. 38.

17. With the words: You are the covering for Amṛta, he sips (water).

VGS XI. 19 is identical with Mān.; KGS XXIV. 14 *ācamaty amṛtopastaraṇam asīti*; cf. ĀGS I. 24. 28, HGS I. 13. 9 and under sū. 15 above.

18. To a friend he gives the remainder (of the Madhuparka).

As KGS XXIV. 13, VGS XI. 18.
Cp. also HGS I. 13. 8, JGS I. 19 [25]), BGS I. 2. 39 [26]) and Hillebrandt, p. 79 sq.

19. Having in his hand a sword, he announces a cow to him (i. e. the guest).

See for this rite Hillebrandt, Rit. Lit., p. 80.
As KGS XXIV. 15; VGS XI. 20 *asiviṣṭara* (!) *pāṇir*; JGS I. 19 *svadhitipāṇiḥ*. [27])

20. With the words: Destroyed is my sin; destroy my sin. Om!; slaughter it, he summons to butcher (to slaughter the cow).

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[23]) ĀGS I. 24. 13, HGS I. 13. 6, KGS XXIV. 14, VGS XI. 12; see under sū. 17 below.

[24]) With more details: *madhuparkasya catuṣ prāśnāty aṅguṣṭhadvitīyābhiḥ kaniṣṭhayā prathamam, evam anupūrvaṃ sarvābhiḥ*, etc.

[25]) JGS l. c. runs: *śeṣam uttarataḥ parigṛhya* "having seized the vessel at the left side (?)" *brāhmaṇāya dadyād abhyukṣya vābrāhmaṇāya, garte vā nikhaned.*

[26]) BGS l. c. runs: *yam ātmanaḥ śreyāṃsam icchet tasmai śeṣaṃ dadyād iti.*

[27]) For the sake of convenience I shall give here an enumeration of the texts, that treat of this rite of slaughtering a cow: ŚGS II. 15. 1sqq, 16. 1; ĀGS I. 24. 30 sqq; PGS I. 3. 26 sqq; GGS IV. 10. 18 sqq; KhGS IV. 4. 17 sqq; HGS I. 13. 10; ĀpGS 13. 15 sqq; JGS I. 19; BhGS II. 24.

See Hillebrandt, l. c. and KGS XXIV. 16 (*tāṃ śāsti mama cāmuṣya ca pāpmānaṃ jahi hato me*, etc., as Mān.), VGS XII. 21 (with a second verse and *saṃpreṣyati* against *preṣyati* of Mān.) and BGS I. 2. 44. 28)

21. He should feed four Brahmins belonging to different gotras (with the flesh).

Identical with KGS XXIV. 17, VGS XII. 22. 29)

22. (Or he should substitute) a limb of an animal or he should prepare rice boiled in milk; (for) Śruti says: "Let the Madhuparka not be without meat."

Cp. VGS XI. 22, which combines this sūtra with the preceding one 30) and KGS XXIV. 19. 31)
That the Arghya should not be without meat is a precept which is found elsewhere, see Hillebrandt, p. 80 and KGS XXIV. 20, BGS I. 2. 53.
The original sacrifice of an animal is mitigated here by the allowance of substitutes for the animal.

23. When he lets (the cow) loose, (he should do so) with the verse: The mother of the Rudras, the daughter of the Vasus, the sister of the Ādityas, the navel of immortality, in the midst of people who understand me, I shall say: Do not kill the guiltless cow, which is Aditi. *Bhūr*, *bhuvaḥ*, *svaḥ*! *Om*! Let it loose, let it eat grass!

Cp. KGS XXIV., 19 (with a longer verse) 32), VGS XI. 23 (the same verse as Mān., but at the end *udakaṃ pibatu*) and elsewhere, see Hillebrandt, l. c., JGS I. 19.
Knauer has only *tṛṇāny attu* in his text; the word *iti* seems to be omitted, as is remarked by Caland, GGA 1898, p. 62; see for a similar case II. 14. 13.

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28) BGS l. c. runs: *tām anumantrayate gaur asy apahata pāpmāpa pāpmānaṃ nuda mama cāmuṣya ca ity upavettur nāma gṛhṇāti.*

29) The following sū. (18) in Kāṭh. runs: *eṣa ādya upāyaḥ* 'this is the first way'.

30) As follows: *caturavarān brāhmaṇān nānāgotrān ity ekaikaṃ paśvaṅgaṃ pāyasaṃ vā bhojayet.* Strange!

31) KGS l. c. runs: *paśum aṅgaṃ vā*, explained by Dev. a. l.: *paśuṃ chāgaṃ paśvaṅgaṃ vā māṃsakhaṇḍaṃ pratinidadhīta* ('he should substitute'); KGS XXIV. 21 has the precept: *api vā ghṛtaudana eva syāt.*

32) It runs: *sūyavasād bhagavatī hi bhūyā atho vayaṃ bhagavantaḥ syāma addhi tṛṇam aghnye viśvadānīṃ piba śuddham udakam ācarantī.*

(I. 9) Alaṃkaraṇa The putting on of an ornament

24. Now (she puts on) an ornament, with the words: You are an ornament; may I be sufficient for anyone.

Our comm. adds *pratibadhnāti:* the subject of this verb is probably the girl. Cp. VGS XII. 1 which reads: *sarvasmā alaṃ bhūyāsam,* without the word *me* as in Mān., which is difficult to interpret and had therefore better be left out. The ceremony which is described in this and the following sūtras is probably the same as that which is known from elsewhere under the name of *Indrāṇīkarma* (after the oblation, e. g., to *Indrāṇī*), see Hillebrandt, Rit. Lit. p. 64.[1]

J. Gonda wrote an article on 'The meaning of the word *Alaṃkāra*' in A Volume of Eastern and Indian Studies in honour of F. W. Thomas, Extra Number New Indian Antiquary, pp. 97—114 (1939).

25. With the formulae: Satiate my prāṇa and apāna, satiate my samāna and vyāna, satiate my udāna and beauty; may I come to see well with my eyes, (may I become) splendid of face, may I come to hear well with my ears, she touches those parts of her body, according to the characteristics (mentioned in the formulae).

The subject of the sū., judging from the verse (*prāṇāpānau me tarpaya*) is the girl herself, see the verbal forms in sū. 27. VGS XII. 2 reads *tarpayāmi* in stead of *tarpaya* as in Mān., but wrongly (?) omits the words *yathāliṅgam aṅgāni saṃmṛśati.*

26. Now two [2] perfumed garments (are prepared).

The MSS of Knauer read *gandhotsadane* with a v. l. -°*otsādane.*[3] This adj. means 'rubbed with fragrant herbs'. VGS XII. 2 reads *gandhāchādane*[4] which means 'two perfumed garments'.

27. With the verses: I shall put on glory, I shall put (this garment) on for the sake of long life; may there be attainment of old age (for me); may we[5] live

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[1] The relation to the Kāṭh.-gṛhya is not very clear, cp. for instance XVII. 1 . . . . *kanyām alaṃkṛtya catuṣpāde bhadrapīṭhe prāṅ āsīnāyāś catusro 'vidhavā mātā pitā ca guruḥ saptamas tāṃ sahasracchidreṇa pavitreṇa snāpayitvāhatena vāsasā prachādya* . . . . etc.; then follow oblations to Indra, Indrāṇī, Kāma, Bhaga, Hrī, Śrī, Lakṣmī, Puṣṭi and Viśvāvasu Gandharvarāja. See also under sūtra 29 below.

[2] Two, i. e. an upper- and an under-garment.

[3] Knauer, index s. v. remarks: *utsadana,* das gewöhnliche (probably right) *utsād-.*

[4] This word also occurs in Aṣṭ.

[5] For this transition from the sg. ('I') to the pl. ('we') cf. e. g. VV I, p. 194 (§ 291).

a hundred numerous autumns; I shall wrap myself up in the increase of wealth (I) (and): With glory (come) to me, heaven and earth, with glory, Indra and Bṛhaspati; may glory and good fortune not be lost, may glory not be lost (to me) (II)[6], she puts on the new (under-) garment (with the first verse and then the upper-garment with the second verse).

As for the sing. *ahataṃ vāsaḥ paridhatte*, Aṣṭ. remarks *ekavacanam atantraṃ tena dve vāsasī bhavataḥ.*

28. With regard to (?) the pleasure-grove (?) for the girl, he offers oblations (of ghee) to Bhaga, Aryaman, Pūṣan and Tvaṣṭṛ.

There are no indications as to the subject of this sū. We might perhaps think of a priest, e. g. the *ācārya* of the girl.
The words *kumāryāḥ pramadane* offer yet more difficulties. The meaning of *pramadana* is[7] 'Vergnügungsort, Spielplatz' (thus p. w., s. v.). The locat. is explained by Aṣṭ.[8] in two ways. Neither of them seem acceptable to me. There remains as a third possibility a 'local' locative. See for a possible suggestion under sū. 29 below.

29. Before the oblation to Agni Sviṣṭakṛt, four women, who are not widows, sing nandī-songs.

The comm. explains *nandī* by *vādyaviśeṣa* 'a special kind of tune'. A comparison with KGS XVII. 2[9] *nāḍīṃ tūṇavaṃ mṛdaṅgaṃ paṇavaṃ sarvāṇi ca vāditrāṇi . . kanyā pravādayate*, suggests an interpretation of *nandī* by 'a special kind of musical intrument', which rather furthers than interferes with the interpretation of the whole sūtra. If we compare ŚGS I. 11. 5[10], VGS XIII and KGS XXII[11], it seems possible to change the difficult

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[6] Knauer's references for these verses are wrong. There are no exact parallels, cf. PGS II. 6. 20 (in Ia *paridhāsyai yaśodhāsyai* (one word; for a discussion of these forms, see VV I, p. 112, II, p. 322, III, p. 76). The closest parallel is found in VGS XII. 3 which reads (Ia as Mān.) but goes on with (Ib): *jaradaṣṭir asmi, śataṃ ca jīva śaradaḥ purūcīr* (Ic) *vasūni cāyyo vibhajāya jīyām* (?) (Id).

[7] Our comm. gives: *krīḍāsthānam.*

[8] As nimittasaptamī (*yatra krīḍā yadā krīḍā tadādinimittasaptamī*) and as *viṣayasaptamī* (*tena krīḍāyāḥ prāg yāgaḥ*).

[9] See also note 1.

[10] It runs: *catasro 'ṣṭau vāvidhavāḥ śākapiṇḍībhiḥ* ('lumps of vegetables') *sūrāyānnena ca tarpayitvā catur ānartanaṃ kuryuḥ*, where only a dance is mentioned.

[11] This chapter in Raghu Vira's edition has the special name of *Pravadanakarma*; the text runs: *atha pravadane kanyām upavasitām* (i. e. *abhuktām*, cf. Renou, Index véd., JVS I, 3 (1934), p. 262, s. v.) . . . . *vāditrāṇi* . . . . *upa-*

pramadana of sū. 28 above into *pravadane* 'when the girl makes several musical instruments resound', he offers . . . . etc.
It seems worth while to subject this whole question of music and dance at the wedding to a thorough investigation.

30. He offers oblations (of ghee) to the wives of the gods in the interior of the kautuka.

Our comm. explains *kautuka* by *vastrādyālaṃkṛtāsthānam* (i. e. the house of the bride's father) *rahaḥsthānaṃ vā*; Nār. (ad ŚGS I. 12. 10) speaks of *kautukagṛha* 'the house where the marriage is celebrated'. In later times the word has the meaning of 'ceremony with the marriage-thread or necklace' or of 'marriage-necklace' alone (see Kathās. 51. 223), of 'festivity', etc. Which goddesses are exactly meant by *devapatnīḥ*, is difficult to say. 12) An oblation to them occurs also in the Śrauta ritual, cp. e. g. ĀpŚS XI. 3. 14.

I. 10 Marriage ceremonies (continued)

1. Having made a mark (by drawing lines) in north-eastern direction and having sprinkled (this mark with water), having smeared the sthaṇḍila which should be circular or quadrangular with cowdung, and having kindled the fire by rubbing, he carries the fire forward 1).

For a commentary on the preparation of the fire, which is described in this sū., see II. 2. 1 (p. 114). The fire which is used at the marriage is here made by rubbing; that it should be done in this way, is the opinion of 'some authors' (*eke*) in PGS I. 4. 4, ŚGS I. 5. 4, GGS I. 1. 17; see also KGS XXV. 8.

2. Having prepared two blades of grass (as) purifiers (by taking them out of the barhiṣ) in accordance with the verse, having swept the fire

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kalpya . . . . *vāce* (and other deities) . . . . *juhuyāt* (1) . . . . *sarvāṇi vāditrāṇy alaṃkṛtya kanyā pravādayate* . . . . (4) *pravadanti kārālikāni* (?) (5). In KGS XXII. 1 there is a similar precept: *catasro aṣṭau vāvidhavāḥ śākapiṇḍībhiḥ striyo* (probably a corruption for *sūrāya*) *'nnena ca brāhmaṇān bhojayitvā vīṇāgāyibhiḥ saha saṃgāyeyur api vā caturo nartanaṃ kuryāt krīḍāṃ vaḥ śardho mārutaṃ anarvāṇaṃ ratheśubhaṃ kaṇvā abhipragāyateti* (KS XXI. 13 : 54. 14). In Kāṭh. there are thus two places where instrumental music, songs and dances are prescribed. Vār. XIII and Mān. I. 9. 28—9 correspond to this last mentioned place in KGS.

12) Our comm. gives different explanations; the simplest is an oblation with the words *devapatnībhyaḥ svāhā*.

1) In Knauer's text we read between brackets: *tatra brahmopaveśanam*. They seem to me out of place here and to have been inserted from another, although unidentified, place.

together with the verse: Oṃ! To (Jātavedas) deserving this praise, etc., [2]) having sprinkled it (with water) and having strewn (Darbha-grass) around it, he spreads a single layer of grass to the west of the fire.

See for this sū. II. 2. 2 and I. 1. 16.
Knauer reads here *ekavad barhiḥ str̥ṇāti*, but in II. 2. 5 *ekavr̥d* and remarks that in MŚS II. 2. 4. 31 the best MSS read *-vr̥d*, the others however *-vad*. Our comm. on II. 3. 3 (p. 116) quotes *-vad* after II. 10. 6. Knauer (MŚS l. c.) remarks: *ekavad* und *-vr̥d* sind gleich gut. The meaning of both words is quite clear. If we compare the expressions *trivr̥t* (e. g. in HGS I. 1. 17) [3]) and *pañcavr̥t* (e. g. in GGS I. 7. 10, al. loc.), *ekavr̥t* seems preferable; *-vat* can be quite easily explained from a palaeographical point of view.

3. Having pulled out (some grass from) the southern and also from the northern end, of which the panicles are turned (partly) to the north and (partly) to the east, he strews them to the east of the fire, the southern ones upon the northern ones.

The texts give different precepts for the strewing of grass round the fire. This question has not been treated previously. Here it may be well to append a number of texts: JGS I. 1 *prastaram upasaṃgr̥hya pratidiśaṃ paristr̥ṇāti dakṣiṇapurastād upakramyāgrair mūlāni chādayan paścād vopastīryolaparājibhyām upahared dakṣiṇottaraḥ sandhiḥ*; HGS I. 1. 11 sqq (identical with BGS I. 3. 4 sqq) *prāgagrair darbhair agniṃ paristr̥ṇāti, api vodagrāḥ paścāt purastāc ca bhavanti*; *dakṣiṇān uttarān karoty uttarān adharān yadi prāgudagagrāḥ*; GGS I. 7. 9 sqq *agnim . . . . kuśaiḥ samantaṃ paristr̥ṇuyāt purastād dakṣiṇata uttarataḥ paścād iti sarvatas trivr̥taṃ pañcavr̥taṃ vā bahulam ayugmasaṃhataṃ prāgagrair agrair mūlāni chādayan paścād vāstīrya dakṣiṇataḥ prāñcaṃ prakarṣati tathottareṇa dakṣiṇottarāṇy agrāni kuryāt*; KhGS I. 2. 9 sqq *paścād darbhān āstīrya dakṣiṇataḥ prācīṃ prakarṣed uttarataś cāprakr̥ṣya vā pūrvopakramaṃ pradakṣiṇam agniṃ str̥ṇuyān mūlāny agraiś chādayan trivr̥taṃ pañcavr̥tam vā*; VGS I. 9 *prāgagrair* [4]) *dakṣiṇārambhair udaksaṃsthair yugmair dhātubhiḥ str̥ṇāti.*
Mān. gives only one way of strewing the grass, while a number of other texts (Jaim., Hir., Gobh., Khād.) give two different ways. Mān. has a great number of details in common with Gobh. and Khād. (second way). [5]) After the words *udak prāktulān darbhān*, we have to supply *paścād āstīrya*. After this strewing to the west of the fire, the grass is partly shifted to the east.

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[2] Cp. I. 1. 16.

[3] See for the 'prākritische Form' (?) *trivr̥tām*, Winternitz, Hochz. rit., p. 15; cp. ĀpŚS XIX. 14. 10 *jyaiṣṭham īpsan yaśaḥ prajāṃ vā trivr̥tam* 'wer den Vorrang begehrt, oder Ruhm, oder Nachkommen, der schichte ihn (i. e. den Naciketa-bau) dreifach'.

[4] Raghu Vira erroneously reads: *grāg-*.

[5] They however omit *udakprāktulān darbhān*.

Care has to be taken that the grass from the northern end (of the heap of grass strewn to the west of the fire) is bestrewn with the grass from the southern end (of this heap)[6]. This precept agrees with the one given by Gobh. and Khād.
The result of all this is probably not very different from that which should result according to Jaim.[7]

4. To the south of the fire he strews a layer for the Brahmin, and another one for the yajamāna, to the west (he strews a layer) for the wife (of the yajamāna) and separate ones for the 'branch-bearer', the 'water-carrier' and the woman bearing the grains of rice and to the west (he strews one) for the 'yoke-bearer'.

The *yajamāna* and his wife are the bridegroom and his bride resp. The four persons mentioned last hold the requisites which are to be used in the following ceremonies.
The branch-bearer and the branch itself are not mentioned any more in the following sūtras. Perhaps it is the same branch which is used KauśS 76. 11 *śākhāyāṃ yugam ādhāya dakṣiṇato 'nyo dhārayati.* See under sū. 7 below. The water-carrier carries the water, which has been fetched previously by a special person, cp. KGS XXV. 1 sqq *udāhāraṃ prahiṇoti, śamīśākhayā* (!) *sapalāśayāpidhāyāharet, etāsām evāpāṃ udakārthān kurvīta* and VGS XIV. 7 *tam* (sc. *praṇītodakumbham*) . . . . *bhrātā brahmacārī vodgṛhya dhārayed* . . . . etc. For the woman who bears the materials for the *lājahoma* (see I. 11, p. 52 sqq.), cp. VGS XIV. 8 *lājān . . . . dakṣiṇato mātānyā vāvidhavā.* For the yoke, see sū. 7 below.

5. Having installed them with the verse: Be kind, O earth, etc.[8], having prepared paridhis of Śamī-wood, having kindled a fire in the cow-shed, the bridegroom leads the bride (to that fire).

Knauer reads *śamīmayīḥ śamyāḥ*; Caland, GGA 1898, p. 64 says: *śamīmayīṃ śamyāṃ* scheint doch das richtige zu sein. To me it seems better to follow Knauer and to take *śamyā* as '*paridhi*' and not as 'pin'.[9] There seems to be no reason to suppose an identity between *śamyā* in this sū. and in sū. 7 below. The *paridhis* are used for the fire in the cow-shed.

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[6] This is in accordance with our comm.: *dakṣiṇaiḥ . . . . uttarān . . . . darbhān āchādayati.*

[7] Caland gives the following translation of this text: "Or he strews the grass first at the west side and lays down two rows of grass in easterly direction at the southern and northern ends of the westerly row, so that they join before the fire and form a triangle. At the point where these two last rows are connected (i. e. the east side, before the fire) the tips of the southern blades of grass lie above those of the northern."

[8] See for a full translation II. 7. 2.

[9] GGS I. 7. 16 mentions paridhis of Śamī-wood.

6. Having seized (her) by the hem of her garment, having embraced her while pronouncing the verse: Be not of evil eye, nor bringing death to your husband, (but) bring luck to the cattle, (and) be kindly disposed and full of splendour; give birth to heroes, love the gods, be friendly, bring luck to (our) two-footed ones and to (our) four-footed ones, he leads her to the fire.

For the mantra, see RV X. 85. 44; AV XIV. 2. 17 has: *aghoracakṣur apatighnī syonā śagmā suśevā suyamā gṛhebhyaḥ vīrasūr devakāma saṃ tvayā edhiṣīmahi sumanasyamānāḥ*. It also occurs JGS I. 21 (after the stepping on the stone) *bhāryayā saṃprekṣyamāṇo japati aghoracakṣur* . . . . etc., ĀpGS 4. 4 (when the bridegroom sees his bride for the first time), BGS I. 1. 25 *samīkṣamāṇo* . . . . *japaty* . . . . etc. 10)
Our next parallel is VGS XIV. 3; it runs: *athaināṃ vāsaso 'ntaṃ grāhayitvābhyudānayati aghoracakṣur* . . . . etc; Vār. reads the second half of the verse thus: *dīrghāyupatnī prajayā svarvid indrapraṇayīr upa no vastum ehi.*

7. Having circumambulated a chariot or a cart (which is placed) to the north (of the fire), they go between the fire and that chariot (or cart); having placed the bride under the left yoke-hole in the right pole, he pulls out the pin, puts (a piece of) gold therein and sprinkles water on her (through the hole) with the verse: The gold-coloured, pure, etc., and the two following 11): then he summons (them): Make the sound of lutes resound.

For the circumambulation see Caland, Een Indogermaansch Lustratiegebruik, Versl. en Med. Kon. Ac. v. Wetensch., Afd. Letterk., Reeks IV, Deel II, Amsterdam, 1898, p. 275 sqq; for the following ceremony with the yoke, see Winternitz, Hochz. rit., p. 43 sq.
The oldest example in Indian literature of the belief in the purifying force of the pulling of a person through a narrow opening, 'wobei das zu entfernende Wesen abgestreift werden soll', is to be found in RV VIII. 91. 7 (AV XIV. 1. 41, the verse which occurs in our text I. 8. 11, q. v.). * By pulling her through a hole in a *ratha*, *anas* and *yuga*, Indra cures Apālā from a skin-disease. 12) The use which is made in different forms 13) in the Gṛhya ritual of a yoke seems to be a reminder of this story. The purpose or rather, the result which was imagined could be obtained by these acts, is not quite clear. Keith, Religion, p. 385 summarizes the question thus: "The question which arises in this case, as in the case of the passing of an army under the yoke in the Roman usage (cp. Warde Fowler, Religious Experience, p. 267 sq,

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10) See also Winternitz, for the use made of this verse, Hochz. rit., p. 41.
11) See I. 2. 11.
12) This question has been treated by Oertel, JAOS 18, p. 26 sqq.
13) See Winternitz, Hochz. rit., p. 43 sqq.

Frazer, Balder the Beautiful, II, p. 192, Caland, Altind. Zauberrit., p. 31, Henry, La magique dans l'Inde antique, p. 133), is whether the guilt of blood or the disease is considered to be wiped away by the contact with the sides of the hole, or whether it is to be classed as one of the devices by which an enemy is deceived and the angry demons or spirits of the dead are baulked of their prey."

For the sake of convenience I shall let some passages follow here:

1. KauśS 76. 7 sqq *āśāśānā saṃ tvā nahyāmīty ubhayataḥ pāśena yoktreṇa saṃnahyati; iyaṃ vīrud iti madughamaṇiṃ lākṣāraktena sūtreṇa vigrathyānāmikāyāṃ badhnāti, antato hi maṇir bhavati bāhyo granthiḥ; bhagas tveta iti hastegṛhya nirṇayati; śākhāyāṃ yugam ādhāya dakṣiṇato 'nyo dhārayati; dakṣiṇasyāṃ yugadhury uttarasmin yugatardmani darbheṇa vigrathya saṃ ta iti lalāṭe hiraṇyaṃ saṃstabhya japati; tardma samayāvasiñcati.*
2. ĀpGS 4. 8 *uttareṇa yajuṣā* (Mp I. 1. 8) *tasyāḥ śirasi darbheṇaḍvaṃ nidhāya tasmin uttarayā* (I. 1. 9)[14] *dakṣiṇaṃ yugacchidraṃ pratiṣṭhāpya cchidre suvarṇam uttarayā* (I. 1. 10) (*a*)*ntardhāyottarābhiḥ* (I. 2. 1—5) *pañcābhiḥ snāpayitvottarayā* (I. 2. 6) *ahatena vāsasācchādyottarayā* (I. 2. 7) *yoktreṇa saṃnahyati.*
3. BhGS I. 18 *athāsyāḥ svadhitiṃ mūrdhni dhārayan hiraṇyaṃ vodakumbhenāvasiñcaty āpo hi ṣṭhā mayobhuva iti tisṛbhir hiraṇyavarṇāḥ śucayaḥ pāvakā iti catasṛbhiḥ pavamānaḥ suvarjana ity etenānuvākenāvasicya yathārthaṃ vahanti* . . . . etc.
4. KGS XXV. 8 sqq . . . . *apareṇāgnim ano rathaṃ vāvasthāpya yoge yoga* (KS XVI. 1 : 221. 13—4) *iti yunakti dakṣiṇam itaram uttarām itarām* (bride and bridegroom are both bound); *tūṣṇīṃ vimucya khe rathasya* . . . . etc., *iti hiraṇyaṃ niṣṭarkyaṃ* (*niṣṭarkya* means 'der sich leicht auflössen lässt', cp. ĀpŚS X. 9. 15) *baddhvādhy adhi mūrdhani dakṣiṇasmin yugatardmany*[15] *adbhir avakṣārayate.*

8. Then he gives her a garment; having made her put on this new garment with the verse: The divine women, who spun, who spread, who wove, who drew out on both sides the ends (of the garment), may these goddesses wrap you up into old age; blessed with life put on this garment, having grasped her from behind, having offered the two Āghāras and the two Ājyabhāgas[16], he offers (an oblation) in the northern part of the fire with the words:

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[14] For this mantra see Böhtlingk, Ber. Sächs. Ges. 1898, p. 4.

[15] Knauer reads *yugatanmano* and asks (note a. l.): *taṇman* dialectisch aus *tardman*?'. This does not seem probable; Böhtlingk's opinion, who considered it as a simple 'Schreibfehler', seems better to me. For *tardman* see also KGS XXVI. 3.

[16] To Agni and Soma, according to ĀpGS 4. 10.

To Agni who possesses men, svāhā![16a], in the southern part with the words: To Soma who possesses men, svāhā!,[17] and in the middle (of the fire) with the words: To Gandharva who possesses men, svāhā!

First of all it may be remarked that the presenting of a new garment mentioned in this sū. is preceded in other texts by a bath, see e. g. KGS XXV. 4, BhGS I. 13 (*tata āha snāpayitainām iti snātāyaivāsasī prayacchati*) and Winternitz, Hochz. rit., p. 46 sqq, who lays stress upon the importance of this bath.

The verse used in this sū.[18] is also to be found in AV XIV. 1. 45, KGS XXV. 4, VGS V. 9[18], JGS I. 20, BhGS I. 13. Mān. has a rather different version.[19] The form *anvārabhya* also occurs I. 22. 3 (upanayana); in cases like these, other texts read *anvārabdhāyām*[20] or *anvārabdhe*[21]; this past part. pass. has an active force, cp. Caland, ZDMG 53 (1899), p. 212 sqq.

9. Having stirred up (?) the fire with the verse: To whom we have set to work[22], ´Jātavedas, carry forward (our oblations); know this as it is being done here; you are a healer, a protector of medicine; may we obtain by you, cows, horses (and) men, svāhā![23], and the verse:

[16a] *Agnaye janivide, etc.* is read by Mp I. 4. 1 sqq, KGS XXV. 11 and Sastry; *janavide*, as Mān. has it, is also te be found in VGS XIV. 9 and KauśS 78. 10 (*agnaye janavide svāhā, somāya vasuvide sv., pūṣṇe jātivide sv.*).

[17] In Sastry's text two oblations to Soma occur: *dakṣiṇārdhe* and *uttarārdhe*.

[18] It also occurs in the Upanayana-ceremony I. 22. 3; Vār. has it only in this ceremony.

[19] Here follow some details: in pāda a Mān. and Vār. read: *yā akṛntan yā atanvan* against *yā akṛntann avayan yā atanvata* of other texts, à propos of which Edgerton (VV I, p. 39, 137) rightly remarks: Mān. is obviously secondary, and may perhaps be a case of purely external form-assimilation: *atanvan* for *atanvata* to match *akṛntan*; in b Mān. has *yā avan*, Vār. *ya avāyan* against *avayan* in other texts; the end of a *yā avāharan* occurs only in Mān. and Vār.; in d Knauer has: *'tatananta*, a form called by Kn. a 'fragliche Nothkonjektur', cf. VV I, p. 139, II, p. 39, from which it appears that other texts (AV, HGS, BhGS, BGS, JGS, KGS) have *'dadanta*, which seems to be the best (thus already Roth, ZDMG 48, p. 108); Raghu Vira's conjecture *atanvata* is worthless; in c and the beginning of the third line Mān. reads *devyo* against *devīḥ* of others, a well-known case, cf. e. g. Wackernagel, Ai. Gr. III, p. 177.

[20] E. g. HGS I. 19. 6.

[21] E. g. ĀGS I. 22. 13.

[22] This is Oldenberg's translation (HGS I. 2. 18). Perhaps it is better to translate: Stirred up . . . . etc.

[23] See for this verse, HGS I. 2. 18, VGS I. 23, BGS I. 3. 33.

What purpose etc. and the following [24]), he offers oblations to the nakṣatra and the deity of the nakṣatra, to the tithi and the deity of the tithi, to the season and the deity of the season.

The same combination of verses with the term *yojayitvā* occurs also II. 2. 15. This last word is difficult. It is not impossible that the laying round the fire of the *paridhis* is meant (see also I. 2. 3); MS I. 4. 5: 52. 18 sq reads: *yunajmi tvā brahmaṇā daivyeneti paridhīṣu paridhīyamāneṣu vadet.* This interpretation however is opposed by the fact that in Vār. the sūtra (I. 21) where the word *yojayitvā* occurs [25]), is preceded (I. 17) by the laying round the fire of the *paridhis.*

10. With the verses: Soma has given (you) to the Gandharva, the Gandharva has given (you) to Agni, wealth and sons Agni has given to me and this woman, and: May Agni, the first (of the gods), Jātavedas, may he free the offspring of this woman from the fetters of death; may king Varuṇa grant that now this woman shall remove (?) distress (falling to her lot) through her sons [26]), svāhā!, and with the eight verses: The golden germ arose in the beginning; being born he was the only lord of creation; he supports the earth and this sky; what god shall we adore with an oblation? (1) — He that is king of the breathing and winking (world) and lord of the whole world, who reigns over the bipeds and quadrupeds; what god, etc. (2) — He who gives vigour, who gives strength, upon whose instruction all, even the gods, wait, whose shadow is immortality and death; what god, etc. (3) To whom all these mountains (belong) on account of his greatness, whose they call the ocean with the Rasā, to whom (belong) the quarters, the halfquarters, the five goddesses; what god, etc. (4) — By whom the dread earth and the sky were made firm, by whom heaven was established,

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[24]) These words also occur II. 2. 15; there are no parallels.

[25]) Vār. l. c. has: . . . . *yunajmi tveti* (see MS l. c.), *na hy ayukto havyaṃ vahata iti ha vijñāyate.*

[26]) This translation is based upon other texts. Knauer's text *yathedaṃ strīpautram aganma rudriyāya svāhā* is called by Caland, GGA 1898, p. 66 'gänzlich sinnlos'. To be compared are KGS XXVIII. 4 *yatheyaṃ strī pautram aghaṃ nirundhyāt* (with many varr.) *svāhā,* JGS I. 20 *yatheyaṃ strī pautram aghaṃ na rodād* and PGS I. 5. 11 which reads as JGS.

by whom the sky, who measured out the atmosphere more widely; what god, etc. (5) — Who supported this heaven and earth and established this trembling heaven and earth, in whom the sun extended, moves; what god, etc. (6) — When the great waters, bearing all germs, begetting Agni, moved, then the breath of the gods arose; what god, etc. (7) — May Prajāpati generate offspring for us, may Dhātṛ give it to us, being favourable; the year together with the seasons (and) the Lord of Welfare may (he) give welfare to me (8) [27]), he offers oblations of ghee, one together with each verse.

Cp. for this series of oblations VGS XIV. 11 which is nearly identical with Mān. and KGS XXV. 17, which prescribes only the last series of eight oblations.

11. At each sacrifice whereat he wishes to obtain success, he should make oblations with the Jaya-formulae, so it is said of the Jaya-formulae; this (śruti he should follow here also), as has been explained; (the Jaya-formulae are:) For intention you, svāhā! For the sake of prosperity you, svāhā! For the sake of acquisition you, svāhā! For the sky you, svāhā! For Aryaman you, svāhā! For the sake of welfare you, svāhā! For Jayā* you, svāhā! For desire you, svāhā! By the Ṛk (make) the Stoma prosper, by the Gāyatrī the Rathantara, the Bṛhat with the Gāyatrī as its metre; and: For Prajāpati!

A comparison with the parallels (KGS XXV. 13, VGSXIV. 12, PGS I. 5. 8) [28]) makes it clear that the text as given in Knauer's edition is wrong in several points. At least a comprehensible text is obtained, if we adopt the following corrections: 1. insertion of the word *iti* after *juhuyāt* 29); 2. suppression of the word *ca* after *jayānām.* 30)

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[27]) This is the Maitrāyaṇīya-version (MS II. 13. 23 : 168. 5 sqq) of the well-known hymn RV X. 121; this hymn occurs, with differences as regards the text and the order of the verses, in AV IV. 2, KS XL. 1, TS IV. 1. 8. 3 sqq. Generally TS and RV stand against KS and MS; for a discussion see Keith, Introd. of TS-transl., p. LXXXVII sq.

[28]) Mān. reads: *yena ca karmaṇecchet tatra ca jayāñ juhuyāt jayānāṃ ca śrutis tāṃ yathoktam*; VGS reads: *yena karmaṇertset tatra jayāñ juhuyād iti jayānām śrutiḥ tvā* (?) *yathoktam*; PGS reads: *yena karmaṇertset iti vacanāt*, where Oldenberg (SBE XXIX, p. 280, n. 8) refers to TS III. 4. 6. 1. As for KGS, Devapāla a. l. reads: *yena karmaṇertset tatra jayāñ juhuyāt itīhāpi viniyogaḥ*, which words according to Caland (p. 291, n. 2) prove 'that the Jaya-formulae have made part of the Kāṭhaka and that a Brāhmaṇa on them must have existed'.

The last part of the sūtra also offers some difficulties: 1. *tām* (the reading *tvā* in VGS l. c. seems to be wrong, in spite of Raghu Vira's remark in a note a. l. 'seems to refer to the one occurring in the following mantras') is strange; perhaps we should read *tān* sc. *jayāñ juhuyāt*; 2. the expression *yathoktam* perhaps contains a reference to a lost Maitrāyaṇīya-brāhmaṇa, cf. KGS XXV. 14 *tāni* (sc. *jayādīni karmāṇi*) *yathoktam* and Caland's remark a. l. (p. 291).

The Jaya-formulae are given in different forms in other texts, see VGS XIV. 12, PGS l. c., KGS l. c. It is noteworthy that in our text I. 11. 15 the opening words of the Jaya-formulae run: *ākūtāya*, etc., this is in accordance with MS I. 4. 14 : 63. 17 sqq which has: *ākūtaṃ cākūtiś ca cittaṃ ca cittiś cādhitaṃ cādhitiś ca vijñātaṃ ca vijñātiś ca bhagaś ca kratuś ca darśaś ca pūrṇamāsaś ca.* 31)

This detailed explanation may serve as an example of the difficulties which arise, when we try to find a solution for the question from which source our Mān.-text comes. The most prudent attitude is to say that the available texts do not permit of an answer.

For the question of the bringing of these oblations at this point of the ritual see the clear Pār.-text (l. c. 6 sqq) . . . . *etad evāpasthānaṃ* ('insertion') *vivāhe rāṣṭrabhṛta icchan jayābhyātānāṃś ca jānan.* 32)

12. Being (of) pure (mind) 33), turned towards her (i. e. the bride) the future bridegroom says to her: Behold (me).

Sastry's edition reads *pratyaṅmukhaḥ* (in stead of *pratyaṅ* of Knauer's) as VGS XIV. 13 does: *uttarato 'gner darbheṣu prācīṃ kanyām avasthāpya purastāt pratyaṅmukha upayantā* . . . . etc. 34)

It seems probable, in my opinion, that the word *tām* (before *samīkṣva*) is a corruption of *mām.*

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29) An *iti* is omitted also in I. 9. 23, II. 14. 13.

30) As some MSS in fact do.

31) MŚS I. 5. 6. 20 agrees with our MS: *ākūtāya svāhākūtaye svāhetiprabhṛtibhir dvādaśabhir vyudgrāhaṃ jayāñ juhoti.*

32) This brings us to the question of the combination of Jaya-, Rāṣṭrabhṛt- ('the formulae procuring royal power') and Abhyātāna- ('the formulae aiming at hostile powers') formulae, which is not only made in PGS l. c., but also in KGS XXV. 13 and in our text I. 11. 15, q. v. Often these three series of oblations are made together, see I. 13. 17, I. 15. 1 *jayaprabhṛtibhir hutvā*, II. 11. 20, II. 13. 7 *jayaprabhṛti samānam.*

33) This is Aṣṭ. 's explanation of *śuci*; the comm. on KGS XXV. 21 says *karagraheṇāvikṛtaḥ dharmopayoginī mameyam iti śuddhasaṃkalpaḥ* (Dev.), *samāhitamanāḥ* (Ād.).

34) KGS XXV. 21 and VGS l. c. omit the precepts of this and the following sū.; they prescribe that the Pāṇigrahaṇa should follow at once.

13. While she is looking (at him) he murmurs the verse: May he place your heart in my will; may your will follow my will; may you rejoice in my words with your whole mind; may Prajāpati join you to me.

The same verse is used in MGS I. 22. 10 at the Upanayana-ceremony; most of the texts, e. g. ĀGS I. 21. 7, ŚGS II. 4. 1, JGS I. 12 read (in pāda Ia of the verse) *dadhāmi* in stead of *dadhātu* as Mān. has; KGS XLI. 9 (Upanayana) reads *dadāmi* and connects the verse with the precept: *nābhideśād ūrdhvaṃ pāṇinonmārṣṭi.*

14. Then he asks (her): Who are you by name?

15. After she has said her name, he pronounces her name, whilst seizing her hand with the verse: By the impulse of god Savitṛ, with the arms of the two Aśvins, with Pūṣan's hands, I seize your hand, N. N., while her face is turned eastward and his face is turned westward, while he is standing upright and she is sitting, her right(hand), which is directed upwards, with his right(hand) which is directed downwards, her (hand), which is not empty, with his (hand) which is not empty; (after having seized her hand he pronounces the verses:) In the same manner in which Indra, Savitṛ, Varuṇa and Bhaga have seized her hand, I seize your hand for the sake of happiness, in order that she(?) may live to an old age with me, your husband; Bhaga, Aryaman, Savitṛ and Puraṃdhi, the gods, have given you to me, for the ruling of our house (I) [35] — The word which existed (?) in old times for gods and Asuras, that song we shall sing to-day, which is the highest glory of women (II) [36] — Sarasvatī, promote this (our under-

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[35] The first line of this verse (*yathendro . . . . bhagaḥ*) occurs here only; it may be a secondary addition; the second line has an exact parallel only in VGS XIV. 13; other texts read *suprajāstvāya* (KGS XXV. 22, HGS I. 20. 1) in stead of *saubhagatvāya* as in Mān. and Vār.; -°*āsat* (the last word of this line) is read by Mān., Vār., and Jaim. I. 21; the correct reading would be *yathāsaḥ* (thus Kāṭh.).

[36] See for this verse PGS I. 7. 2, KGS XXV. 23 (App. IV in Caland's ed., p. 293), VGS XIV. 13. Pār. and Kāṭh. read the first line (pādas a and b) as follows: *yāgre sarvaṃ samabhavat* (*samavadata* as in Mān. is no doubt a corruption; a number of MSS indeed read *samabhavat*) *yasyāṃ viśvam idam jagat*; Vār. has: *ūrdhvā vāk samabhavat purā devāsurebhyaḥ*. In the second line there are also differences in Pār. and Kāṭh.; Vār. agrees with Mān.

taking), o gracious One, (you) who are rich in steeds, you, whose praise we sing first of all, that is and will be (III)[37] — This am I, that are you; that are you, this am I; heaven am I, earth are you; the r̥k are you, the sāman am I; I am sperm, you are the sperm-bearer (?) (IV)[38] — Come, let us marry, for the sake of creating a male (child), a son, for the sake of winning (?) beauty, a child, the increase of wealth, of having many children, of abundance of heroes (V).[39]

The ceremony described in this sū. is the so-called Pāṇigrahaṇa.[40] It presents a close affinity to the corresponding part of the Upanayana-ceremony, see I. 22. 4—5.[40a] Our nearest parallels are KGS XXV. 21 (see under sū. 12 above) . . . *hastaṃ gr̥hṇāti dakṣiṇam uttānaṃ sāṅguṣṭhaṃ nīcāriktam ariktenaiva*[41] *savyaṃ savyena* and VGS XIV. 13 . . . . *athāsyā upanayanavad* (see ibid. V. 18 *asya hastaṃ dakṣiṇena dakṣiṇam uttānam abhīvāṅguṣṭham abhīva lomāni gr̥hṇīyāt*) *hastaṃ gr̥hṇāti nīcāriktam ariktena.*[42]

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[37] See for this verse the texts given in note 36. In pāda b, where Mān. alone adds *bhavyasya* (after *bhūtasya*), the other texts have the same corruption as Mān., viz. *pragāyāmy asyāgrataḥ*. The correct reading would be *pragāyāmasy agrataḥ.*

[38] These words occur in a great number of other texts. There are naturally many variants; for a discussion on them see VV passim. Mān. 's reading *reto dhattam* is a corruption. Caland restored (GGA 1898, p. 66) *retobhr̥t tvam* as we read e. g. in Mp I. 3. 14; Vār. XIV. 13 has *retodhr̥k tvam.*

[39] As might be expected, there are many corrupt passages in these metrical fragments or, rather variants. In the text Knauer gives *tā eva*, in his Mantra-index however, *tā(v) ehi*, as KGS XXV. 27 and ĀGS I. 7. 6 have it; JGS I. reads *tāv ehi sambhavāva saha reto dadhāvahai*. Knauer reads *śriye putrāya vedhavai*; the last word is in his opinion a corruption for *veddhavai*, a form which is not much clearer; HGS I. 20. 2, Mp I. 3. 14, JGS I. 20 read *vettavai*, which is a form that can at last be understood; VGS l. c. *vethaveha* (?). See also VV III, p. 94, § 238.

[40] See for this ceremony Hillebrandt, Rit. Lit., p. 66 sq, Winternitz, Hochz. rit., p. 48 sq, who gives many parallels from India, Iran and elsewhere; cf. the *dextrarum coniunctio* of the Romans*.

[40a] See also under sū. 16 below.

[41] *Arikta* is explained by the comm. on KGS l. c. as follows: *sābharaṇam* (Dev., Ād.), while the first adds: *asaṃbhave suvarṇakaṇakādiyuktam, atidaurgatye puṣpaphalādisahitam.*

[42] Note the word-order in Mān. in the passage: *prāṅmukhyaḥ . . . . āsīnāyā(ḥ).*

Aśmāropaṇa The causing to step onto a stone*

16. After having led them round (the fire) with their right side turned to it, he makes them both (i. e. bride and bridegroom) step onto a stone with their right feet, with the verse: Come, step you both on (this) stone; be firm like a stone; may all the gods make your lifetime a hundred autumns.

The circumambulation of the fire (*abhidakṣiṇam*, explained wrongly by our comm.[43]), which also occurs in KGS XXV. 28 *agnim abhidakṣiṇam* . . . . etc. is a synonym of *pradakṣiṇam*, as VGS XIV. 14 reads) is an essential part of the marriage, see Winternitz, Hochz. Rit. passim.[44]) See also under sū. 18 below.
This remark does not hold good for the following rite, the so-called *aśmāropaṇa*, which is executed under the direction of a priest.[45]) This act is performed in our text by the bride and bridegroom together. In other texts (see e. g. ŚGS I. 13. 10 sqq, ĀGS I. 7. 7, PGS I. 7. 1, GGS II. 2. 3, KhGS I. 3. 26, ĀpGS 5. 1 sqq, VGS XIV. 15) the bride only steps onto the stone. In KGS XXV. 28 the priest causes first the bridegroom and then the bride to step onto the stone.[46])
This Aśmāropaṇa occurs in Mān., and in other texts[47]) also, in the Upanayana-ceremony (MGS I. 22. 12). The verse which accompanies this last mentioned rite, has been adapted to our case: it has been transposed from the sing. to the dual.[48])

17. With the verse: (In the same manner) in which Indra together with Indrāṇī descended from the Gandhamādana, likewise you must descend from this stone together with your wife (I) and: Mount (and place) your

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[43]) He gives two explanations: 1. *ātmano dakṣiṇam etām ānīya* and 2. (*kecid*) *aśmānam agneḥ pradakṣiṇam ānīyāgner paścāt sthāpayati.*

[44]) This custom probably reaches back into 'Indogermanic' antiquity.

[45]) Dev. (on KGS XXV. 28) calls him *guru.*

[46]) It runs: *ehy aśmānam iti varaṃ dakṣiṇena padāśmānam āsthāpayati* (the verse follows), *ātiṣṭhemam iti vadhūm ātiṣṭhemam aśmānam aśmeva tvaṃ sthirā bhava pramṛṇīhi duvasyavaḥ sahasva pṛtanyata iti*; this last verse is to be found in ĀGS I. 7. 7, PGS I. 7. 1, al. loc., at the stepping onto the stone by the bride, at the instigation of the bridegroom. Caland in a note a. l. says that it seems possible, that the original sūtra was much shorter and contained only a precept for one person, probably the bride.

[47]) E. g. HGS I. 3. 14—4. 1 (upanayana), I. 19. 8 (marriage); BhGS I. 8 (up.), I. 16 (marr.): KGS XXV. 28 (marr.), XLI. 8 (up.), JGS I. 12 (up.), I. 21 (marr.).

[48]) The first word *etam* is not an accus. sg. of *eṣa* as Knauer thought, but an imper. du., as Caland already noted, GGA 1898, p. 64, n. 1.

feet on plain ground . . . .[49]) becoming old-aged, o woman, be rich in sons (II) he makes them step onto (the stone) twice.

The contents of the verses, which occur here only, indicate, that the first is used at the descending from, the second at the stepping onto the stone. It may be remarked further, that the first verse is, properly speaking, addressed to the bridegroom (cf. *saha patnyā*) and the second, perhaps, more especially to the bride (cf. *ārohasva*, *bhava*), at any rate to the bride or the bridegroom.

18. He leads (them) four times round the fire.

KGS XXV. 34 and VGS XIV. 20 sq mention only a threefold leading round the fire. For the circumambulation itself, see under sū. 16 above.

19. At each circumambulation the Brahmin should murmur the Brahma-murmur: Be united, be at one, being friendly to each other, radiant, with kindly thoughts, clothing yourself in food and strength.[50])

It is strange that Mān. mentions these circumambulations separately, without connecting them with the Lājahoma which is treated in the following chapter (I. 11). In other texts e. g. in Baudh., Hir., Kāṭh. XXV. 34, Vār. XIV. 17 sqq after each oblation of lājas, a circumambulation is prescribed; in Bhār. a threefold repetition even of the series: Aśmāropaṇa, Lājahoma and Paryayaṇa is prescribed. It is almost impossible not to think of a similar succession of actions here, see I. 11. 1 and 13.

I. 11 Lājahoma The offering of baked grain

For this rite see Hillebrandt, Rit. Lit., p. 66, Winternitz, Hochz. rit., p. 57 sqq.[1])

1. Now the combination of actions (?) as regards their purpose must be explained.

The meaning of the word *karmasaṃnipāta* is uncertain. Perhaps the combined performance of *aśmāropaṇa* and *lājahoma* is meant; see I. 10. 19, 11. 13.

2. Having strewn rice- or barley-corn for Aryaman, Agni, Pūṣan and Varuṇa and having besprinkled them, he bakes grain.

The subject of this sūtra is probably the priest.

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[49]) The words *pra pūrvyā* are not clear; they seem to contain a finite form of the verb; perhaps *pra tūryā(ḥ)*, an optat. aor. 2 sg. of *pra-tṝ*- 'to live on'?

[50]) MS II. 7. 11 : 90. 5—6.

[1]) Besides the texts enumerated by Oldenberg in his Synoptical Survey of the Gṛhya-texts (SBE XXX, p. 301), see KGS XXV. 29 sqq, VGS XIV. 17 sqq, BhGS I. 16, JGS I. 21.

3. He gives them to the mother (of the bride) or to (another) woman, who is related (to her) and who is not a widow.

Same subject as in sū. 2; cp. e. g. VGS XIV. 8 *lājān saṃskr̥tān śamīparṇamiśrān śūrpeṇa dakṣiṇato mātānyā vāvidhavā* and JGS I. 20 . . . . *śamīpalāśamiśrān lājāñ chūrpe mātā dhārayen mātur abhave tanmātrī* ('a female person who can replace the mother'). These texts make it seem probable that in Knauer's MSS the word *vā* (after *sajātāyā* 'related') has been erroneously omitted. The woman to whom the baked grains are given, is called *lājadhārī* in sū. 10 below; see also I. 10. 4.

4. Then he gives her (the bride) another garment with the same verse.

See I. 10. 8; Knauer 2) erroneously refers to I. 9. 27.

5. Having drawn together the ends with a rope of Darbha-grass with the words: The cord of Indrāṇī, 3) he makes a 'male' knot.

Does this mean that the hems of the garments of bride and bridegroom are tied together? Winternitz, o. c. p. 60 thinks that a knot is made in the bride's garment. Parallels for the usage of binding together the bride and bridegroom are given by W., ibid., p. 64. See also I. 11. 20 where the rope with which the bride is girded (see sū. 6 below) is loosened and tied again *vāsaso 'nte.* 4)

6. With the verse: I gird you with the fluid of the earth, I gird you with water and herbs, I gird you with offspring and wealth; may you here, being girded, acquire prosperity 5), he girds the girl with a yoke-rope on the inside of (i. e. under her upper-) garment.

Knauer reads the verb of this sūtra *saṃnahyate*; the v. l. *-ti* is better; Caland, GGA 1898, p. 64 has this also, as well as the edition of Sastry; cf. KGS

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2) In the text of the comm., p. 92.

3) MS I. 1. 2 : 2. 2.

4) For the expression *pumāṃsaṃ granthim*, see I. 22. 9 and under sū. 6. Caland (GGA 1898, p. 64) protests against Knauer's conjecture *darbharajjvā indrā-* for the reading *darbharajjvendrā-*: 'Mir scheint Böhtlingk, der *-rajjvā* als Instr. nimmt, recht zu haben; es wäre gewagt, eine undeutliche Stelle wie obige zu ändern und dem Text eine doppelte Sandhi-wirkung (cf. Knauer, Einl. p. XXXIX) und einen vedischen Genitiv aufzubürden'.

5) Cf. for this verse MS II. 12.1 : 144. 12—13: *saṃ mā sr̥jāmi payasā pr̥thivyāḥ saṃ mā sr̥jāmy adbhir oṣadhībhiḥ so 'haṃ vājaṃ saneyam agne*, and AV XIV. 2. 70: *saṃ tvā nahyāmi payasā pr̥thivyāḥ s. tv. n. payasauṣadhīnāṃ s. tv. n. prajayā dhanena sā saṃnaddhā sanuhi vājam emam*; it seems better therefore to change *sunuhi* of MGS into *sanuhi*.

XXV. 4 [6]) . . . . *antarato mauñjena dārbheṇa yoktreṇa vā saṃnahyati* and KauśS 76. 7 . . . . *ubhayataḥ pāśena yoktreṇa saṃnahyati.*
A comparison with these texts perhaps suggests the possibility of identifying the *darbharajju* of sū. 5 (above) with the *yoktrapāśa* mentioned in this sū. If this suggestion is correct, the riddle of the *pumāṃsaṃ granthim* may find its solution in the so-called *nodus herculeus* made in the girdle of the Roman bride and afterwards untied by the bridegroom. [7])
In the Śrauta-ritual the wife of the *yajamāna* girds herself — according to ŚBr I. 3. 1. 13 in order to make herself clean for the sacrifice — with a *yoktra* [8]), cf. e. g. VārŚS I. 3. 2. 21 (*yoktreṇa patnī saṃnahyate, 'ntarvastram*), ĀpŚS II. 5. 2. These rites both in the Śrauta and in the Gṛhya texts demand further elucidation.

7. He then makes ready (for use) the following objects: a winnowing basket, grain, blades of grass, a stone and collyrium.

It is surprising that here the *lājas* are mentioned again (fem. in this sū. as in I. 11. 2); see I. 11. 2. The stone points to a combination of Aśmāropaṇa and Lājahoma, see I. 10. 19, 11. 1, 13.

8. Having taken (portions) of the collyrium, which comes from the mountain Trikakubh with four blades of Darbha-grass or (four) reed-stalks which are provided with Muñja-grass and with their panicles, once with each of them, with the words: Vṛtra's (eye-) pupil you are [9]), he first anoints the right eye of the bridegroom thrice, (then) in the same way the other (eye); then with the remainder (he anoints the eyes) of the bride, in silence.

Cp. for the word *traikakubha*, ĀpŚS X. 7. 1—2 *traikakuda*, an adjective likewise connected with *āñjana*; see for the blades of grass etc. ĀpŚS ibid. 3.

9. He shoots pieces of wood in all directions (?) with the verse: The demons who wander on all sides towards this woman who is coming near to the vicinity of the fire, of them I pierce their eyes; may the lord of the earth grant prosperity to this woman.

As far as I know, there are neither parallels for the precept, nor for the verse. The word *śalākā* occurs also II. 1. 5. The word *diśi* is difficult; Winternitz,

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[6]) This rite precedes the Yoke-, Pāṇigrahaṇa-ceremonies, etc.

[7]) See Festus, s. v. *cingillum*: c. herculaneo nodo vinctum novae nuptae vir solvit ominis gratia, ut vir ipse felix sit in suscipiendis liberis, ut fuit Hercules, qui septuaginta liberos reliquit.

[8]) Rudradatta (ad ĀpŚS II. 5. 4) explains *yoktra* as follows: *anovāhabandhanī rajjuḥ*; see also the comm. ad KauśS l. c.

[9]) MS I. 2. 1 : 10. 4 sq; cf. PGS II. 6. 27.

Hochz. rit., p. 60 translates it as if we were to read: *diśi diśi*; one Mān. -MS reads *pratidiśaṃ iṣikāṃ pratyasyati*; after the word *iti* one MS reads *prabhṛtibhiḥ prācīnaṃ prathamaṃ pradakṣiṇam* in brackets, while another has it in the margin.

10. Having placed the grain to the west of the fire, having mixed it with Śamī-leaves, having divided it in the winnowing basket into four equal parts, and having to the east of the fire handed over [10] the winnowing basket, he gives it (back) to the lājādhārī.

See sū. 3, 7 above: the basket is taken out of the hands of the *lājādhārī*, the actions described in this sū. are performed with it and finally it is given back to her.

11. A (i. e. one of the wife's) brother(s) or a Brahmacārin scatters the grain with his two hands joined together into their (i. e. of bride and bridegroom) joined hands.

12. The residue of the 'spreadings-under' and the 'pourings-over' (of this grain with ghee) they offer together without opening their hands, with the verses: To god Aryaman the girls have sacrificed (and) to Agni; may he, god Aryaman, set us free from here (i. e. the house of the brides father) but not from thence (i. e. the bridegroom's house), svāhā! (I) [11] — For you in the beginning they have carried round Sūryā in the bridal procession; may you give back, Agni, to the husbands their wives together with offspring (II) [12] — Agni has given back the wife with long life and splendour; he who is her husband, may he live a long life-time, a hundred autumns (III) [13] — This woman, strewing (fried) grains (into the fire) prays thus:

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[10] The verb *pary-ā-hṛ* is not quite clear in this context.

[11] The verse occurs elsewhere with several modifications; in pāda c KGS XXV. 30, VGS XIV. 18 read *asmān* (PGS I. 6. 2 *naḥ*) against *imām* in MGS, JGS I. 21, ŚGS I. 18. 3, ĀGS I. 7. 13; Mp I. 5. 7 reads c—d: *sa imāṃ devo adhvaraḥ preto muñcāti nāmutas subaddhām amutas karat.*

[12] See RV X. 85. 38, AV XIV. 2. 1, PGS I. 7. 3, VGS XIV. 20 which all read *agre* (in a) and *agne* (in d) instead of the corrupt forms *agne* and *agneḥ* in Mān.

[13] See RV X. 85. 39, AV XIV. 2. 2 KGS XXXI. 2 (Sīmantakaraṇa); the verse occurs also I. 15. 1 (Sīmantonnayana) where it is quoted *pratīkena*; it is curious that in VGS XVI. 9, which corresponds to MGS I. 15. 1, this verse is also given *pratīkena*; in VGS however the verse is not given previously *sakalapāṭhena.*

May my husband live a long time; may my relations be prosperous (IV).[14]

Several explanations are necessary for the understanding of this sūtra:[15]

1. The words *tā avichinnair juhutaḥ* form 'eine rechte crux interpretum' (Caland, GGA 1898, p. 64). If we compare KGS XXV. 30 *tān avichindatī juhoti* and VGS XIV. 18 *tān . . . . avichindatī juhuyāt*, it becomes clear that this is a case, comparable to the *aśmāropana*-ceremony (see I. 10. 16), of 'Überarbeitung und Ausbreitung des Rituals' (Caland, l. c.). After having replaced the sing. *juhoti* (*juhuyāt*) by the dual *juhutaḥ*, the sūtrakāra seems to have forgotten to replace the part. fem. sing. *avicchindatī* by a dual also.[16]
2. The word *avicchidatī* means 'without opening (her joined hands)', cp. ĀGS I. 7. 13 (*avichindaty añjalim*), KhGS I. 3. 22 (*avichidyāñjalim*) and Ād. (ad KGS l. c.) *avikirantī ekenaiva prakṣepeṇa.*
3. For *upastaraṇo°*- etc. see KGS XXV. 29 *ājyasyāñjalāv upastīrya . . . . asyai śamīlājān āvapati bhrātā brahmacārī vā*, VGS XIV. 17 sq and ŚGS I. 13. 17, ĀpGS 5. 4, JGS I. 21.[17]
4. Even after these emendations and explanations, this sū. remains puzzling. We do not expect, at least not in the first place, a precept for the oblation of the *saṃpāta* 'the remainder of the ghee after the *upastaraṇa* and the *abhighāraṇa*', but for the *lājahoma* itself. We would like to suggest the following normal reconstruction: precept for the oblation of *lājas*, which have previously been be sprinkled with ghee and under which ghee is poured (in the *añjali*), by the bride alone; then an oblation of the remainder of the ghee by two persons (bride and bridegroom or the bride and one of the persons mentioned in sū. 11 above).

13. (She) likewise (offers?) (lājas) with the verses: To god Pūṣan, etc. and: To god Varuṇa, etc.[18]

Identical with VGS XIV. 21; our comm. says: *samitam iti* (see I. 10. 19) *brahmā eva pūṣānam*, etc. *paryāye paryāye*; cf. KGS XXV. 34 *paryayaṇe*

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[14] In pāda b of this verse there are several variants: JGS I. 21 *agnau lājān āvapantī*, KGS XXV. 32 *tokmāny* ('young blades of corn'?, cf. RV X. 62. 8) *āvapantikā*, AV XIV. 2. 63 *pūlyāny āva-*, HGS I. 20. 4 *kulāny āva-*; VGS XIV. 18 is identical to Mān. and omits *agnau*, which stands in brackets in Knauer's text.

[15] For the sake of clearness I give Knauer's text here: *upastaraṇābhighāraṇair saṃpātaṃ tā avichinnair juhutaḥ.*

[16] The word *tā* is also difficult: it may stand for *tāv* (*tau*) or for *tāḥ* sc. *lājāḥ* (the word is masc. or fem.), but this does not agree with the preceding *saṃpātam.* See above.

[17] Jaim. 's text runs: *bhrātānyo vā suhṛd abhighāritān lājāñ chūrpād añjalinopaghātam* ('picking out' again and again, i. e. not all the grain at once, but at several different times, thus Caland) *añjalāv āvaped, upastīrṇābhighāritān kṛtvā tān itarā* (i. e. the bride) *agnau juhuyād*, etc.

[18] See I. 11. 12, verse I.

paryayaṇe lājahomo yājamānaṃ cāśmānaṃ cāsthāpayati. It now seems beyond doubt that this must be the actual way of performing this ceremony, see the clear indications VGS XIV. 17—21 and our remarks ad I. 10. 19.

14. At the Udvāha oblations (should be made) with the verses beginning with: By whom the dread earth, etc.[19], and with the Jaya-, Abhyātāna-, Saṃtati- and Rāṣṭrabhr̥t-formulae.

In this sū. a series of oblations is enumerated which are to be offered at the '*udvāha*'. I do not quite grasp it all however. This sūtra and the two following interrupt the course of action: sū. 17 (below) directly continues sū. 13 (above). They are to be read in connection with I. 10. 10—11, where probably a series of oblations for the *vivāha* is described. A difference between *vivāha* and *udvāha* is made in KGS XXII. 3, XXV. 26; VGS XIV. 27 also mentions the word *udvāha*.[20] For the present I see no satisfactory solution for this difficulty.
For the Jaya-formulae see the following sū. and I. 10. 11.

15. The Jaya-formulae begin with: To intuition, svāhā!; the Abhyātāna-formulae with: The eastern quarter! Spring! Season!; the Saṃtati-formulae with: May you out of Prāṇa join Apāna!; the Rāṣṭrabhr̥t-formulae with: Supporting R̥ta, he whose law is truth!

There are four Abhyātāna-formulae which occur MS II. 7. 20: 104. 16, see KGS XXV. 13; they are used elsewhere on different occasions, see e. g. HGS I. 3. 10 (cf. TS III. 4. 5), BhGS passim, ĀpGS 5. 11 al. loc; the Saṃtati-formulae occur in MS II. 13. 3 : 153. 9—12; KGS XXV. 12 reads *santanīr* (*juhoti*), which words refer to the eleven formulae KS XXXIX.[20a] 8 : 125. 1—4; for the Rāṣṭrabhr̥t-formulae see MS II. 12. 2 : 145. 1—13; these also occur elsewhere, e. g. HGS I. 3. 13 (cf. TS III. 4. 7), BhGS passim, ĀpGS 5. 11 al. loc. The use of all these formulae is not restricted to the Gr̥hya ritual, see e. g. ĀpŚS, index s. vv.

16. (Oblations should also be offered with) the Maṅgalya-verses viz.: The protector Indra (the helper Indra, he who lis-

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[19] These verses form the second half of the series of eight verses which are translated I. 10. 10, q. v.

[20] Cf. the following passage (KGS XXV. 24—26): *yadi pr̥thaktantraṃ pradakṣiṇam agnim ānīya tatraivopaveśya saṃsthāpayet* (24) *ekakarmaṇi tantra uttareṇāgniṃ pratyetya tato vivāhaḥ* (25) *ya ime dyāvāpr̥thivī ityādaya* (*cf.* XXV. 17) *udvāhe homā jayaprabhr̥tayaś ca naikakarmaṇi tantre sviṣṭakr̥d ājyabhāgau ca* (26). Raghu Vira gives the following in his ed.: *pr̥thaktvet* (?; see KGS l. c.) *yena dyaur ugretyevaṃprabhr̥taya udvāhe homāḥ syuḥ, nāpāṇigrahaṇe* (?) *lājāḥ*.

[20a] KS XXXI in Caland's mantra-index is a misprint.

tens well to each invocation, powerful Indra, I invoke now, the mighty one, the many times invoked Indra; may he, bountiful Indra, give welfare to us (I) 21) — All Ādityas, etc. (II). 22)

17. She (?) offers a fourth oblation of grain as an offering to Agni Sviṣṭakṛt with the '*kāma*'.

The word *kāmena* offers difficulties. Knauer (Mantra-index s. v.) seems to be convinced that a verse *kāmaṃ nu devam*, etc. (see sūtras 13—4 above) is meant. Cf. however JGS I. 21: *tūṣṇīṃ dhārikā kāmāyāvapec caturthaṃ, dakṣiṇaṃ śūrpapuṭaṃ kāma ity ācakṣate* "without mantra the person who holds the roasted grain should pour out as a fourth oblation (the rest of the grain into the winnowing basket) for (the obtaining of) a (special) wish (i. e. in order that the bride may see fulfilled any wish on which she has fixed her thought); the right neb of the winowing basket they call 'the wish" (Caland's translation) and ĀGS I. 7. 14, ŚGS I. 14. 4, PGS I. 7. 5; these texts point to a similar meaning of *kāma* viz. 'neb of the winnowing basket' in our text. VGS XIV. 22 has *kāmena caturthīṃ pūrayitvā dvir abhighāryottarārdhapūrvārdhe juhuyāt.* 23)

If the word *iti* (after *sviṣṭakṛtam*) is right, it means that the fourth oblation is offered to Agni Sviṣṭakṛt, cf. KGS XXV. 39 *śiṣṭān* (sc. *lājān*) *sviṣṭakṛte juhoti śūrpeṇa kartā.*

Sapta padāni The seven steps

18. Then he causes her to go seven steps forward in easterly direction with one of the following formulae (at each step): One for sap! (1) — Two for juice! (2) — Three for offspring! (3) — Four for prosperity! (4) — Five for welfare! (5) — Six for the seasons! (6) — Be a friend of the seven steps; be very gracious, o Sarasvatī; may there be no *vyoman* (?) in your sight! (7?) 24); each time he subjoins the words: May Viṣṇu lead you up.

These seven steps form an ever recurring rite in the marriage-ceremonies, see Hillebrandt, Rit. lit., p. 66, Winternitz, Hochz. rit., pp. 51 sqq, 57 sqq.

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21) MS IV. 9. 27 : 139. 17—18, al. loc.

22) With the words *viśvādityāḥ* (i. e. *viśva ād-*, cp. Knauer, Einl., p. XXXIX) is probably meant the verse II. 8. 6, (v) which is cited there *sakalapāṭhena*.

23) Cp. also KauśS 76. 18 *trir avichindatīm* (better: *-ti*) *caturthīṃ kāmāya* (sc. *pūlāny āvapayati*).

24) Knauer reads: *sumṛḍīkā sarasvatī mā te vyoma saṃdṛśi*; KGS XXV. 42 has: *sumṛḍīkā savasvati m. t. v. saṃdṛśe.* Both readings are puzzling, see VV III, p. 326 (§ 670). AV VII. 68. 3 is quite clear: *mā te yuyoma saṃdṛśaḥ* 'may we not be kept from seeing you'.

The most important texts are enumerated by them; see also JGS I. 21 (. . . . *saptame prācīm avasthāpyodakuṃbhena mārjayerann āpohiṣṭhīyābhis tisṛbhir*, etc.); KGS XXV. 42 (after the formulae, in which slight differences occur, the following words are to be added: *viṣṇus tvānvetu*), VGS XIV. 23, which has . . . . *sapta saptabhyo hotrābhyaḥ* (identical to ĀpGS 4. 16, BGS I. 1. 28, BhGS I. 16, HGS I. 21. 1) . . . . *sakhī saptapadī bhava sakhyaṃ te gameyaṃ sakhyāt te mā riṣam iti saptama enāṃ prekṣamāṇāṃ samīkṣate.*

19. He causes the bride to sit down to the west of the fire upon a red* bull-skin, of which the neck is turned eastward, on the hairy side, after having bestrewn it (i. e. the skin) with Darbha-grass or (he causes her to sit down) on Darbha-grass only.

This rite with a bull-skin occurs also I. 14. 7, q. v. There it precedes the ceremony of the boy who is placed in the bride's lap. This is normal. It is difficult to decide whether Mānava has preserved an original detail here, for which there are in any case no parallels, or whether our sūtra only presents a secondary 'redoubling', or an erroneous intercalation.

20. With the verse: I loosen this knot of Varuṇa, which Savitṛ, whose ordinances are true, has fastened; in the lap of Dhātṛ, in the world of good deeds, unhurt with my husband may he place me, she (?) loosens the yoke-rope and binds it (again) on the inside of (i. e. under her upper-) garment.

The rope with which the bride is girded (see I. 11. 5—6), is here loosened. By whom? By the bride herself (the words *saha patyā* seem to refer to her), the bridegroom or the priest? Then it is fastened again and untied for the second time I. 14. 16. The words *vāsaso 'nte* probably have the same meaning as *antarato vastrasya* in I. 11. 6. This repetition is not known elsewhere; VGS XIV. 24 however prescribes the loosening off the rope after the *sapta padāni* as Mān. does.

21. (He offers oblations of ghee) with the Anumati-verses, viz.: Let Anumati to-day approve our offering among the gods and (also) Agni, the oblation-bearer; be you two delightful to the pious (I) — May you, Anumati, approve (it) indeed, give welfare to us; impel us to energy and power; may she prolong our life-times (II)) [25]), the Vyāhṛtis and the verses: Do you, O Agni, wise one, appease for us by a sacrifice the wrath of god Varuṇa; being the

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[25]) For the Anumati-verses see MS III. 16. 4 : 189. 10—13, cf. VGS I. 29 which gives the pratīkas: *anv adya anumatiḥ* and *anv id anumate tvam.*

best sacrificer, the best bearer (of oblations), being radiant, free us from all foes (I) — Be near to us with help, O Agni, closest, at the dawning of this dawn; appease Varuṇa for us by a bountiful sacrifice, show your mercy, be ready to hear our call (II) — You are fleet, O Agni, and free from imprecations, verily you are fleet; being fleet, cut by mind (?) [26]), being fleet, you carry the oblation, (being) fleet bestow medicine on us, svāhā! (III) [27]).

The same series of oblations and verses occurs II. 2. 23.

22. He puts three fuel-sticks of Śamī-wood on the fire smeared with ghee with the three verses: From the ocean the sweet wave has arisen; together with the Upāṃśu [28]) it has reached immortality, which is the secret name of Ghṛta: the tongue of the gods, the navel of Amṛta (I) — We shall proclaim the name of Ghṛta; at this sacrifice we shall proclaim it with honour; the Brahman (priest) shall listen to its name, when it is being proclaimed; the four-horned Gaura-bull has spit it out (II) — he has four horns, three feet, two heads, seven hands; bound threefold, the bull roars; the great god has spread himself out over the mortal(s) (III) [29]); after each verse he adds the word: svāhā!

23. After having taken portions of uncrushed grain and sour milk and offered (them) with the verses: This oblation may it be bringing forth for me, producing ten men, all kinds (of creatures), for welfare, granting breath, granting offspring, granting land, granting cattle, granting space, granting safety; Agni may make my offspring numerous; food, juice and sperm may you give to us(I) [30]) — I loosen off your strap, (off) your ropes, (off) your halters, (your) harness; give to us wealth

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[26]) See for varr. VV III, p. 197 (§ 416).

[27]) See for these verses: MS IV. 10. 4 : 153. 12—13 (I), ibid. 14—15 (II) and MS I. 4. 3 : 51. 10—13 (III).

[28]) *Upāṃśu-graha* is the name of a Soma-libation 'der stille Schoppen'.

[29]) MS I. 6. 2 : 87. 13—18, RV IV. 58. 1—3.

[30]) MS III. 11. 10 : 156. 16—18; our comm. indicates the end of the verse.

(and what is) good, proclaim me a giver of shares among the gods (II) [31], he makes oblations of ghee (upon them) after having thrown the two strainers into the fire.

After the words *iti hutvā* the edition of Sastry reads: . . . . *iti paridhivimokam abhijuhoti* etc., see also VGS I. 31—2; MS I. 4. 5 : 53. 11 sq reads: *vi te muñcāmi*, etc. *iti paridhiṣu prahriyamāṇeṣu vadet*. So the second verse of our sū. is used elsewhere at the taking away etc. of the *paridhis*.
For the last part of this sū. see also II. 2. 24.

24. He puts one fuel-stick on the fire with the words: You are prosperity, may we prosper, and a second one with the words: You are a fuel-stick, may we prosper with you.

See I. 1. 16.

25. With the verse: Now I have followed the waters, etc. he worships the fire.

See I. 1. 17.

26. With water from a jar they cleanse themselves with the verses: You waters, are, etc. [32]

Cp. VGS XIV. 24 . . . . *udakumbhena mārjayante punantu mā pitara ity anuvākena āpohiṣṭhīyenety eke*; Sastry's ed. reads: *kumbhād udakena punantu* etc., *āpohiṣṭhīyābhir ity eke.*

27. The reward (for the priest) is a choice part of his possessions.

Identical to KGS XXV. 40; this sū. is however explained as follows: *varo dakṣiṇām* sc. *dadāti* (Dev.); *hute varo homakartre varaṃ dadāti, vare gāṃ tu vijānīyāc caturvarṣām iti śrutiḥ* (Br.); cf. VGS I. 38 *varo dakṣiṇā, aśvaṃ varaṃ vidyāt gām ity eke.* [33]

I. 12 Marriage ceremonies (continued)

1. He adresses the on-lookers, when they go (home) with the verse: This woman wears auspicious ornaments; come up to her and behold her; having brought luck to her, go away, back to your houses.

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[31] MS I. 4. 1 : 48. 2—3.

[32] For these three verses see I. 1. 24.

[33] *Vara* is translated by Caland (ĀpŚS passim) ,eine aus seiner Habe auszuwählendes Stück". See in our text I. 17. 1, I. 18. 5, I. 21. 12, I. 22. 16, II, 11. 19. In KātŚS XIV. 1. 7 (Chowkh. - ed.) we find *varo dakṣiṇā*.

The mantra also occurs in VGS XIV. 25 (in another context), KGS XXV. 46 with the precept: *vīkṣitān* [1]) *anumantrayate*, KauśS 77. 10 with the precept: *vadhvīkṣīḥ prati japati*, ĀGS I. 8. 7 (at the home-going) *vāsa vāsa sumaṅgalīr . . . . iti vadhūr īkṣakān īkṣeta*, PGS I. 8. 9 and HGS I. 19. 4 (at the first meeting of bride and bridegroom) *vadhūm ānīyamānāṃ samīkṣeta*, JGS I. 21 *prekṣakān anumantrayate*.

2. Then he performs (the ceremony of) the parting of the hair with a white porcupine's quill having three white spots, or with a Darbha-stalk together with the root*, with the verse: Senā by name, (broad, winning wealth, embracing all things, Aditi whose skin is as bright as the sun's, Indrāṇī, overpowering, victorious, may she, the lady of prosperity, give prosperity to me).

The verse is cited *pratīkena*, but it does not occur in our MS; Knauer (mantra-index) gives as a parallel TBr II. 4. 2. 7; it also occurs KS VIII. 17 : 102. 7—8. For remarks on the sū. see I. 15 where the *sīmantonnayana*-ceremony is treated separately. It is strange that Mān. prescribes a *sīmantakarma* at this point of the marriage-ritual.

3. Then they [2]) anoint (her hair) with the verse: Having anointed their hair, being kind, having children, for the sake of splendour, having many sons, not being evil, (but) being kind for their husband, their father-in-law . . .? living long, having their mother-in-law, having a long life?.

The verse has no parallel and seems to be very corrupt: der Sing. im zweiten Halbvers ist im Hinblick auf die junge Frau ebenso gut möglich wie der Plur.; formell spricht, wenn auch nicht unbedingt, für ersteren *cirāyuḥ* (in pāda d), für letzteren die vv. ll. *āyuṣmatīḥ* u. *śvaśrumatīḥ* [3]); Knauer (Einl., p. LI) proposed to read: *āyuṣmatīś ca śrīmatīś cirāyuḥ*. In Sastry's ed. we find: *śivā bhartuḥ śvaśurasyāvadāyāyuṣmatīḥ śvaśrūmatīś cirāyuḥ*.

4. He (?) binds together (her hair into two parts?) with the wool of a living animal [4]) with the verse: Having bound together your hair which is not deceitful nor terrifying, be kind to all your woman-friends; be kind, you who are of good

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[1]) This word is synonymous with *prekṣaka* in Mān., see Caland's remark on KGS l. c.

[2]) In Sastry's ed. we read a sing.

[3]) Thus Knauer in his app. crit. a. l.

[4]) Aṣṭ. says that it should be a sheep.

family, now that you are married, (be) kind among the living beings and also (?) (when you are borne home) in the vehicles.

The verse has no parallel [5]; there are no indications as to the subject of the sū.
After the parting has been performed, the hair is bound together into two parts; the word *jīvorṇayā* occurs also in VGS XVI. 11: *athāsyāḥ patir dvedhā keśān badhnāti nīlalohitena sūtreṇa jīvorṇayā vā.* We do not find such a precept in I. 15, q. v.

5. Then they take (?) sour milk and honey or (a portion) of (food) which is fit for sacrifice.

The sū. has been translated according to the punctuation proposed by Caland (in margine), viz. *tasya* with sū. 5 in stead of with sū. 6, where it cannot be interpreted. By the subject of the sū. probably the bride and bridegroom are meant.
For *haviṣya* see II. 13. 2 *haviṣyam annam aśnīta*; the form *samaśnutaḥ* (of the verb *sam-aṃś-*) has been explained by Aṣṭ. as follows: *sahāśnītaḥ*; this explanation is understandable, but erroneous, see sū. 7 below.

6. Having made them say: Svasti!, they murmur in unison: United are your wills, etc. [6].

The object of the verb *vācayitvā* is not certain: each other? In stead of *japanti*, Sastry's text reads *daṃpatī*.

7. The two of them (i. e. bride and bridegroom) should eat together.

I. 13 Prayāna The departure (to the bridegroom's house)

1. On an auspicious day he harnesses (the horses).

See for this and the following sūtras: Winternitz, Hochz. Rit., p. 71, Hillebrandt, Rit. Lit., p. 67. [1]
The Prayāna, which may be compared to the Roman *domum deductio*, is the beginning of the second part of the marriage ceremonies, see more especially I. 15. 1, p. 78. The word *puṇyāhe*, which would be more or less superfluous in the case of an uninterrupted performance of the rites decribed in the preceding and the following chapters, clearly indicates a certain space of time between the end of I. 12 and the beginning of I. 13.

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[5] The word *saha* in pada d is strange; perhaps *sahā* 'powerful' is meant.
[6] See I. 8. 10.

[1] See also the following texts: ŚGS I. 15, ĀGS I. 7. 21; 8, PGS I. 10, GGS II. 4, HGS I. 22, ĀpGS 5. 12. sqq, JGS I. 22, KGS XXVI. 1 sqq, VGS XV.

2. With the two verses: They harness the tawny red one, (which walks round them while they stand; the lights shine in the sky) [2] (I) — As the wind has always gone to the waters, the dear body of Indra, by that path, O praiser, bring back to us that horse (II) [2], he addresses (the horses) when they are harnessed (to the chariot), (with the first verse) the right (horse), then (with the second verse) the left (horse).

3. With a new garment or with Darbha-grass he wipes the chariot clean.

4. With the verse: The two curves, the two bows on both sides of the chariot, which move forward along with the rushing wind, the far-darting one, the winged one, which drives swift mares, may these fires, the protectors, protect us, he addresses the wheels (of the chariot).

See KGS XXVI. 2, VGS XV. 1; they also give the verse [3]. It may be remarked that in pāda d of this verse only MGS (and MŚS VII. 1. 2) read *pālayantu* as against *pār°*- in all other texts, cf. VV II, § 259 sq. [4] The question of the (pretended, see v. Schroeder, ZDMG 33, p. 196) preference of Maitr. texts for *l*, demands further investigation.

5. With the verse: O tree, be strong of limb (,our friend, making (us) prosper, rich in men; you are tied with cowhide, be strong; let him who climbs onto you conquer what is to be conquered) [4a], (he addresses) the seat (of the chariot).

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[2] MS III. 12. 18 : 165. 9—12.

[3] For *aṅkā nyaṅkāv* (Mān.: *aṅkū*, Vār. *aṅkau*, Kāṭh. *aṅka-*) see Caland, Transl. of Pañcav. Br. (B. I. 255, 1931, p. 14) I. 7. 5, whose translation we follow here; C. remarks: "According to Lāṭy. II. 8. 9, Drāhy. V. 4. 6 he touches again the two wheels with this formula. The significance of the words seems early to have been lost." — See also Oldenberg on PGS III. 14. 6 (SBE XXIX, p. 364): "To me it seems that *aṅkau* and *nyaṅkau* are to be understood both as designations of certain parts of the chariot and as names of different forms of Agni dwelling in the chariot"; see Keith' remark on TS I. 7. 7. 1. In pāda b of the verse, Mān. together with Kāṭh. and Vār. reads *dhvāntā* as against *dhvāntam* of other texts; in the same pāda, Mān. 's *vātā agnim* stands alone against *vātā agram* of others (Kāṭh. and Vār.), see VV II, § 864. In pāda c Kāṭh. is alone in reading *patatriṇī* against *patatrī* of other texts.

[4] See also Renou, Gr. Sanscr., p. 468, who connects both *pālay-* and *pāray-* with *pā-*, see Wackernagel, Festschr. Jacobi, p. 10.

[4a] MS III. 16. 3: 186. 7—8.

6. With the verse: Well-adorned with Kiṃśuka-flowers, of Śalmali-wood, of various forms, gold-coloured, running well, having good wheels, o Sūryā, mount this car, the world of Amṛta; make the bridal procession agreeable for your husband, he makes (the bride) mount (the chariot).

See KGS XXVI. 4, VGS XV. 2, where the same verse[5]) is used with the same precept; MGS reads *ārohayati* against *ārop-* of KGS and VGS, see Renou, Gr. Sanscr., p. 468, who refers to Oldenberg, I. F. 31, p. 135. For the subject of the sū., see Gdh. on VGS l. c.: *adhvaryu* or *yajamāna* and Aṣṭ.: *adhvaryuḥ prayojakatvāt, kecid yajamānakartṛkam icchanti.*

7. With the verse: May the deities follow me, may Brahman (and) manly vigour follow me, may power, may strength and glory follow me, he makes the chariot, after having made it go (forward) in eastern direction, turn round from left to right.

See for the verse VGS XV. 4, where it is followed by the precept: *prāñcaṃ prayāpya pradakṣiṇam āvṛtya (yathārthalakṣaṇyaṃ vṛkṣaṃ caityaṃ*[6]) *vopatiṣṭheta*).

8. With the verse: May the deities come to me, may Brahman (and) manly vigour come to me, may power, may strength and glory come to me, he addresses him when he is going to his house (?).

The verse is the same as the one in sū. 7, with an *ūha*: *prati* in stead of *anu*; cf. VGS XV. 3 and 4: *upa* and *anu*. The word *yathāstam* is strange; it means litt. 'each to his own house'; the subject of the sū. is not indicated. Cf. VGS XV. 3: *prayāsyan japati.*

9. When he passes an inauspicious (place) he murmurs the verse: May (the deities) follow me, etc.

See for the verse sū. 7 above.

10. Near a village he murmurs: Glory be to Rudra who resides in villages, and the verse: These thoughts we offer to Rudra the strong, men-governing one, who has braided hair, that there may be welfare for our two-

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[5]) See RV X. 85. 20, AV XIV. 1. 61.

[6]) See for this word also MGS I. 3. 4.

footed ones and that all that has grown up in this village, may be free from suffering.[7]

No parallel.

11. By an isolated tree* he murmurs: Glory (be) to Rudra who resides in isolated trees, and the verse: The Rudras who are in the trees, grass-green[8], with dark-blue necks, ruddy, we unstring their bows at a distance of a thousand yojanas.[9]

Identical with VGS XV. 5 and cf. ḲauśS. 77. 9.

12. Near a cemetery he murmurs: Glory (be) to Rudra who resides in cemeteries, and the verse: The Rudras who are the overlords over the creatures, without top-knot, with braided hair, we unstring their bows, etc.[10]

Identical with VGS XV. 7 and cf. ḲauśS 77. 12.

13. At a crossway he murmurs: Glory (be) to Rudra who resides at crossways, and the verse: The Rudras who are the road-guards (of the roads)[11], bearing food, warriors (?)[12], we unstring, etc.[13]

Identical with VGS XV. 6.

14. At a ford he murmurs: Glory (be) to Rudra who resides at fords, and the verse: The Rudras who arrive at fords, having arrows (spears?) and quivers, we unstring, etc.[14]

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[7] MS II. 9. 9 : 127. 9—10.

[8] The word *śaṣpiñjara* according to Wackernagel, Ai. Gr. I, p. 279, is related to *śaṣpa* (with haplology); TS has *saspiñjara*, a variant which may be due to the influence of *sasya*, see Wackernagel, l. c.

[9] MS II. 9. 9 : 128. 15—16.

[10] MS II. 9. 9 : 128. 17—18.

[11] For the stylistic figure *pathāṃ pathirakṣayaḥ*, see J. Gonda, Stilistische studie over Atharvaveda I—VII, Wageningen, Veenman, 1938, p. 69 sq; the word *pathām* is superfluous for a translation. See gr. ποδάνιπτρα ποδῶν Hom. τ 343, βοῶν ἐπιβουκόλος ἀνήρ Hom. γ 422, and Stolz-Schmalz, Lat. Gramm.^{5}, p. 827; see p. 98, footn. 17.

[12] For varr. see VV II, § 241, p. 125.

[13] MS II. 9. 9 : 129. 1—2: ḲGS XXVI. 7.

[14] For varr. see VV II, § 48, p. 30; for the verse MS II. 9. 9 : 129. 3—4, ḲGS XXVI. 12.

Identical with VGS XV. 9 (where only *ye t.*) and cf. KauśS 77. 8.
For the sūtras 10—14 see Hillebrandt, Rit. Lit., p. 67 and Winternitz, Hochz. Rit., p. 69.
Kāṭh. GS XXVI 7—10 has a somewhat different series of precepts. 15)

15. Where he reaches water which is to be crossed, he pours out into the water handfuls of water with the words: To the ocean, to the child of Veṇu, the lord of the waters, glory; glory to the lord of all the waters, may this oblation always be pleasant, to Viśvakarman (?), svaḥ, svāhā!; with the words: I sacrifice Amṛta in (my) mouth, and Amṛta and long life in (my) breath; may they (?) both cross death together with Brahman; with force (?) Aditi, Iṣṭi and Mukti (?), wishing to deliver(?), drive away all fear, having cleansed (his) mouth thrice, he sips (water).

See for this sū. VGS XV. 10 sqq: *yatra . . . . āsīdati samudrāya vayunāya* (ŚGS IV. 14. 2 reads *vaiṇave*, as Mān. has; Oldenberg, SBE XXIX, p. 127 translates 'child of the reed') *sindhūnāṃ pataye namaḥ nadīnāṃ sarvāsāṃ pitve* (Mān. reads *pataye*, with a v. l. *pitre* as ŚGS ibid. 3 has) *juhutā* (a very improbable emendation of Raghu Vira's) *viśvakarmaṇe viśvahādābhyaṃ haviḥ* (Knauer's *viśvakarmaṇām* is unintelligible; cf. ŚGS l. c. *viśvakarmaṇe dattaṃ havir juṣatām* and MS II. 10. 6 : 139. 10—11) 16) *ity apsūdakāñjalīr juhuyāt* (10) *yāvatāṃ sakhāyānaṃ svastim icchet tāvata udakāñjalīr juhuyāt amṛtam āsye juhomy āyuḥ prāṇe pratidadhāmi amṛtam* (Mān. omits *pratidadhāmi* and reads *apy* between *prāṇe* and *amṛtam*) *brahmaṇā saha mṛtyuṃ tarema* (Man. *tarāta*?) *prāsahāditīṣṭirasyaditir eva mṛtyundhayam* (Mān. reads *prāsahāditi riṣṭir* (perhaps: *prasahā aditir iṣṭir*) *muktir iti* etc.).
The many corruptions in both Mān. and Vār. make it impossible to restore the original text.

16. When he crosses (the river) in a boat, he should murmur the verse: Well-protecting earth, sky unrivalled, Aditi, giving good protection and good guidance, the divine ship with good oars, the guiltless (one) which does not leak, let us board (it) for prosperity. 17)

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15) It runs: *ye pathīnām* (KS XVII. 16 : 259. 21—22) *iti catuṣpatheṣu japatīme catvāra* (KS XIII. 15 : 197. 22—24); *ye śmaśāneṣv* (verse sakalapāṭhena) *iti śmaśāneṣu*; *ye vaneṣv* (KS XVII. 16 : 259. 15—16) *iti mahāvanaṃ mahāvṛkṣaṃ dṛṣṭvā*; *iha raḍir iti krūraṃ dṛṣṭvā*; *namo astu sarpebhya* (KS XVI. 15 : 238. 12—13) *iti sarpān*; *ye tirthāni* (KS XVII. 16 : 260. 1—2) *iti tīrthe tā mandasāna* (verse sakalapāṭhena) *iti ca*.

16) MS reads: *samudrasya vo vayunasya patman juhomi viśvakarmaṇe viśvāhādābhyaṃ haviḥ*.

17) MS IV. 10. 1 : 144. 8—9.

See for the crossing of a river ĀpGS 6. 1—2 (Winternitz, Hochz. Rit., p. 68 sq) and KGS XXVII. 1.

17. If the axle of the chariot or the yoke- or axle-pins or another part of the chariot is damaged, then, after having put (fuel-sticks) on the fire and having made oblations with the Jaya-formulae etc.[18]), he should murmur: This woman wears auspicious ornaments[19]); together with the bride (he should murmur): Come up (to her) and behold the bride.[19])

See e. g. GGS II. 4. 3, ŚGS I. 15. 9, KGS XXVII. 2 (*ya r̥ta iti rathāṅge 'vaśīrṇe*), VGS XV. 13 *yady akṣā śamyāṇir* (read, as in Mān. *-āṇī*, a dvandva-comp. of *śamyā* and *āṇi*) *vā riṣyeta tatraivāgnim* (as in Mān., this is the fire which they take with them on this journey, see Hillebrandt, Rit. Lit., p. 67) *upasamādhāyāgneyena sthālīpākeneṣṭvā jayaprabhr̥tibhiś cājyasya purastāt sviṣṭakr̥taḥ.*

18. At the parting of old (?) ways the two of them take different roads, with the words: With kind speed Vaiśvānara, by refreshment (?), before him (?) — along which road the teacher always goes, along that road together (?).

Knauer (note in the app. crit.) says about the text of this sū.: „der Spruch verdorben, scheint aus metrischen Bruchstücken zusammengesetzt zu sein". It is indeed impossible to find a way out of these corruptions. It seems fairly certain that the words *vyutkrāma* (*-me*?) *panthām* (Sastry's text has *pathām*) *jaritām* (*jaratām*? this has already been suggested by Kn.) do not belong to the metrical part of this sū. In stead of *iḍayāsyāgrataḥ* Sastry reads *ity asyāgrataḥ.*[20])
I cannot say anything more about this sū. than that it seems to contain a precept in the case of the bridal procession arriving at a cross-roads. See however under sū. 13 above.

19. Together with the cows, (i. e.) after sunset, they enter the village (of the bridegroom's house), or when the Brahmin (who accompanies the bridal procession) orders (them to do so).

I. 14 Gr̥hapraveśa The entering of the house

1. At twilight of the following day he should cause (her?) to reach the house.

The subj. of the sū. may be the bridegroom and the obj. the bride, or the priest and the bride and the bridegroom resp.

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[18]) See I. 11. 14.

[19]) See I. 12. 1.

[20]) This reading seems to be as corrupt as Knauer's.

Cf. KGS XXVII. 3 *aparāhṇe 'dhivṛkṣasūrye gṛhān upayāya . . . . gṛhān pratidṛśya japati* and VGS XV. 14 *aparasyāhṇaḥ saṃdhikāle.* [1])

2. With the verse: I rest on Brahman, on power, I rest on horses, on cows [2]), he descends from the chariot.

This is the litteral translation; our comm. however explains: *anena* (sc. *mantreṇa*) *avarohayed iti rathād yajamānaḥ.*

3. Auspicious objects are shown.

Our comm. gives the following explanation: *dadhicandanādīni maṅgalasūktavākyāni.*

4. He [3]) strews an uninterrupted layer of Ulapa-grass from the cowshed (?), beginning at the chariot, as far as the house.

In Knauer's ed. the words *rathād adhy opāsanāt* are the opening words of the following sū. We have taken them with this sū. [4]), see VGS XV. 15 *rathādy(?) aupāsanāt santatām ulaparājīṃ* [5]) *stṛṇāti* and KGS XXVIII. 1 *ulaparājīṃ* (only Mān. has *-rājim*) *stṛṇāty ā śayanīyāt.* The opening word of this sū. *goṣṭhāt* is difficult to interpret. [6]) Perhaps we should take it with the preceding sū.: . . . . *prādur bhavanti goṣṭhāt.*

5. With the verse: To whichever house the traveller returns from a journey, in whichever house is much comfort, that (house) we invoke; may it see us as we approach, he [7]) walks over this (layer) towards (the house).

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[1]) Mān. reads *aparasminn ahnaḥ saṃdhau*; this is strange; Vār. 's reading is much simpler.

[2]) MS III. 11. 18 : 152. 12; cf. ŚGS IV. 18. 7.

[3]) I. e. the priest.

[4]) Knauer remarked (in a note a. l.): „*rathād* . . . . etc. kann man auch formell wie inhaltlich zum vorhergehenden sū. ziehen"; likewise Caland, GGA 1898, p. 65.

[5]) This *ulaparājī* occurs also in the Śrauta-ritual; it is strewn in three rows between the two principal fires, to establish a connection between the Āhavanīya- and the Gārhapatya-fire, see e. g. ĀpŚS I. 15. 4. Caland, ZDMG 51 (1897) p. 133 considered this layer to have the meaning 'dass der Neuvermählte in direkter Verbindung mit seinem Hause gebracht und unterwegs, zwischen dem Wagen und dem Hause, keinen schädlichen Einflüssen ausgesetzt wird', see Zachariae, VOG XVII, p. 151, v. Schroeder, Arische Religion, II, p. 308.

[6]) Our comm. explains: *goṣṭhāt goṣṭhaṃ gṛhād bāhyaṃ dvārādipradeśam.* Can this possibly be correct?

[7]) First the bridegroom and after him the bride.

For the verse see AV VII. 60. 3 and KGS XXVII. 3 which reads: *yeṣāṃ madhye 'dhipravasann eti saumanasaṃ bahu gṛhān upahvayāmahe te no jānantu jānataḥ*; there are several corruptions in Mān. (e. g. *teno-* in pāda c, *āgatam* in d), see VV III, § 795, p. 405.
Our comm. says: *yeṣv adhyety anena mantreṇa ulaparājiṃ kṛtvā*; probably he is right, because neither KGS XXVIII. 2 (*tayā praviśati*), nor VGS XV. 16 (*tayābhyupaiti*) prescribe a verse at the going to the house. This therefore is perhaps another case of wrong punctuation in Knauer's ed. 8)

6. Then she enters the house, in which the fire is kindled, in which water and plants stand prepared, with the verse: I enter (this) house which is pleasant, not killing my husband, (the house which is) rich in heroes, (I who am) favourable (and) bring food, (the house which) drops ghee; in this (house) I enter, kindly disposed; (this entering of the house takes place) under (the nakṣatra) Rohiṇī, Mūla or under (a nakṣatra which is designated as) auspicious.

See KGS XXVIII. 3 *adhyāhitāgniṃ sodakaṃ* (Dev. explains: *udakakumbhabhūṣitam*) *sauṣadham* (Dev.: *vrīhyādyoṣadhisanātham*, Ād.: *taṇḍulādibhir auṣadhībhir adhiṣṭhitam*) *āvasathaṃ pratipadyate* (then follow the nakṣatras as in Mān.), and VGS XV. 17 *abhyāhitāgnim .... prapadye* (?; *-ta!*) *revatyā rohiṇyā yad vā puṇyoktam.*
The verse has been translated in accordance with Caland's emendations (GGA 1898, p. 61): *gṛhān ahaṃ sumanasaḥ prapadye 'vīraghnī vīravataḥ suśevā irāṃ vahantī ghṛtam ukṣamāṇāṃs teṣv ahaṃ sumanāḥ saṃviśāmi*; it occurs also KGS XXVII. 3 9) and VGS XV. 17 and in a great number of other texts; for varr. zie VV passim. Its first and second line are also to be found in our text II. 11. 16, 17. 10)

7. To the west of the fire, he causes the bride to sit down upon a red* bull-skin, of which the neck is turned eastward, on the hairy side, after having bestrewn it (i. e. the skin) with Darbha-grass, or (he causes her to) sit down on Darbha-grass (only).

The same ceremony also occurs I. 11. 19, q. v.
For parallels in Indian literature see Winternitz, Hochz. Rit., p. 74 sq; we give several of the texts here together: ĀpGS 6. 8, HGS I. 22. 8 sqq, GGS II. 4. 6, BGS I. 5. 52, BhGS I. 17, KGS XXVIII. 4 (*apareṇāgnim ānaḍuhe rohite carmaṇy upaviśya ....*) VGS XV. 18 (*ānaḍuhe carmaṇy upaviśya*) 11), PGS I. 8. 10, JGS I. 22 (*ānaḍuhe carmaṇy uttaralomany upaveśayet*).

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8) If this be correct, we should have to read: *saṃtatām .... stṛṇāti .... jānantv āgatam iti* (5) *tayābhyupaiti* (6).

9) KGS has the following varr.: *vīraghnī vīrapatiḥ* (in b); *irāṃ vahato* (in c).

10) Formally they do not fit the context there.

11) Mān. uses the verb *ā-viś-* as against *upa-viś-*, which is to be found in Kāṭh. and Vār.

For parallels outside India, see von Schroeder, Die Hochzeitsbräuche der Esten, etc., Berlin 1888, p. 88 sqq; the Roman bride sat down upon the *pellis lanata*, see Festus, s. v. and Plut. Quaest. Rom. 31; cf. the Greek νάκος.

8. Then he causes a brahmacārin to sit down in her lap with the verse: Through Soma are the Ādityas strong, through Soma the earth is great; he, Soma, is put in the lap of these nakṣatras. 12)

For this rite see Winternitz, Hochz. rit. p. 75 13) and v. Schroeder, Hochz. br. etc., p. 123 sqq 14); we give the following Indian references: AV XIV. 2.24 which contains a perfectly obvious allusion: *ā roha carmopa sīdāgnim eṣa devo hanti rakṣāṃsi sarvā iha prajāṃ janaya patye asmai sujaiṣṭhyo bhavat putras ta eṣaḥ*, ŚGS I. 16. 8—11, ĀpGS 6. 11, KauśS 78.8 (. . . *kalyāṇanāmānaṃ brāhmaṇāyanam upastha upaveśayati*), KGS XXVIII. 5 (*māṇavakāyotsaṅge* . . . .) VGS XV. 19 (*brahmacāriṇaṃ jīvapitṛkaṃ jīvamātṛkam utsaṅgam upaveśayet*), JGS I. 22. It is strange that both in Mān. and in Vār. a brahmacārin is placed in the bride's lap; the other texts mention a little boy*. This may be a corruption, see esp. KauśS l. c.

9. Then after having filled his (i. e. the boy's) hands with sesamum and rice mixed with fruits, and having caused him to stand up, he should make her look at the Pole-star, Arundhatī (the star Alcor, belonging to the Great Bear), Jīvantī and the Great Bear*.

For the first part of this sū. see e. g. ĀpGS 6. 11, GGS II. 4. 8, KGS XXVIII. 5 (*māṇavakāya* . . . . *phalāni pradadāti*), VGS XV. 20 (*phalānām añjaliṃ pūrayet tilataṇḍulānāṃ vā*), JGS I. 22 (*śakaloṭān* ('sweetmeats'?) 15) *āvapet phalāni vā*), KauśS 78. 9 (*pramadanaṃ pramāyotthāpayati*).
For the second part, the looking at the pole-star and other stars, see ĀpGS 6. 12, HGS I. 22. 10—23. 1, BhGS I. 18, BGS I. 5. 54 sqq, KGS XXV. 45 *jīvantīṃ dhruvaṃ svasty ātreyaṃ darśayaty arundhatīṃ ca*; *eteṣām ekaikaṃ paśyāsīty āha paśyāmīti pratyāha*, VGS XV. 21 *acyutā dhruvā dhruvapatnī dhruvaṃ paśyema viśvata iti dhruvaṃ jīvantīṃ saptarṣīn arundhatīm iti darśayitvā* . . . . etc., JGS I. 21 *prekṣayed dhruvam arundhatīṃ sapta ṛṣīn*. The place of this ceremony in the ritual differs; a number of texts prescribe it after the *domum deductio* and connect it with the preceding rite (Mān.,

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12) See RV X. 85. 2, AV XIV. 1. 2.

13) For instance: (In the Punjab) "The boy's elder brother's wife (his *bhábī*) sits down, opens her legs, and takes the boy between her legs. The girl sits similarly between the boy's thighs, and takes a little boy into her lap."

14) For instance: 'Bei den Kaschuben legt man noch heute, während der jungen Frau der Kopf umhüllt wird, einen männlichen Säugling auf die Kniee; ebenso in Serbien, Galizien, bei den südmacedonischen Bulgaren und an vielen Orten in Russland.'

15) This is Caland's translation, see also Hillebrandt, Rit. Lit., p. 68.

Vār., Āp., Hir.), while other texts place it before the *domum deductio* (Kāṭh., Jaim.).[16]

10. He murmurs the verse: Unshakable, steadfast, a steadfast wife (may she be); may we look steadfast in every direction; steadfast are these mountains, steadfast (may) this woman (be) in the family of her husband, while she looks at (these stars).

The first pāda of the verse only has a parallel in VGS XV. 21 (the text is quoted under sū. 9 above); in d Knauer reads *patikuleyam*, i. e. *patikula(-e) iyam*, see Knauer's Einl., p. XXXIX and VV II, p. 463 (§ 989).

11. On the morning (of the next day) he cooks a mess of rice in milk for Prajāpati and offers therefrom.

See VGS XV. 21: . . . . *prājāpatyena sthālīpākeneṣṭvā jayaprabhṛtibhiś cājyasya purastāt sviṣṭakṛta ājyaśeṣe dadhy āsicya . . . . iti dadhnaḥ pumāṃs triḥ prāśnāti.* It is possible that the word *ājyaśeṣe* in one Mān.-MS gives us an indication of how similar additional prescriptions have been erroneously omitted in Mān.; see the next sū. (12) and GGS II. 5. 1—6, ĀpGS 7. 1 sqq, HGS I. 23. 2 sq, BhGS I. 17, KauśS 78. 14 sqq.

12. With the verse: As the wheel (follows) the foot of an ox, likewise may your mind follow me; the concord of the Cakravāka-birds, this concord has been made ours, the yajamāna (i. e. the bridegroom) eats thrice therefrom; the remainder the bride (eats) silently.

See for this verse KGS XXIX. 1[17] and VGS XV. 22; the translation has been given after their text, which runs: *cakram ivānaḍuhaḥ padaṃ mām evānvetu te manaḥ.*[18]
This eating together is an ever recurring part of the marriage-ceremonies, see Winternitz, Hochz. rit., p. 80.[19]

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[16] It may be remarked that Mān. does not mention the well-known precept not to touch the threshold at the entering of the house, see Winternitz, Hochz. Rit., p. 71 sq (on ĀpGS 6. 9) and Rose, The Roman Questions of Plut., 1924, p. 101 sqq.

[17] Kāṭh. uses the verse with the following precept: *tūṣṇīm . . . sthālīpākaṃ śrapayitvā tasyāgnim iṣṭvā prajāpatiṃ ca śeṣaṃ prāśnītaḥ* (sc. *daṃpatī*).

[18] Kāṭh. continues the verse as follows: *cākravākaṃ saṃvananaṃ mama cāmuṣyāś ca bhūyāt.*

[19] For instance: ,,Nachdem in Bengal der Bräutigam gegessen hat, wird der Rest der Speise der Braut gegeben, 'because it is customary that she should use the same that day, with a view to cement mutual love and affection'. — Eine Hauptceremonie bei der Hochzeit der Hos ist das Zusammen-

13. In the afternoon a Piṇḍapitṛyajña (takes place); this has already been explained.

I cannot find a parallel for the performance of this rite at this point in the ritual; for the *piṇḍapitṛyajña* itself see e. g. Hillebrandt, Rit. Lit., p. 114 sq, Caland, Altind. Ahnenk., p. 209 sqq.
The words *sa vyākhyātaḥ* refer to the śrauta-text, see MŚS I. 1. 2 sqq.

14. They are chaste for a year, twelve, three or one (days and) nights.

The words *trirātram ekarātraṃ vā* only occur in one MS; nevertheless they are probably original, cf. KGS XXX. 1 (*saṃvatsaram . . . . dvādaśa rātrīḥ ṣaṭ tisra ekāṃ vā*) and VGS XV. 24 (*saṃvatsaraṃ mudā tau brahmacaryaṃ carataḥ dvādaśarātraṃ trirātram ekarātraṃ vā*).
See for this period of chastity Hillebrandt, Rit, lit., p. 68 and Winternitz Hochz. rit., p. 86 sqq., who enumerates several Indian sources 20) and refers to v. Schroeder, Hochzeitsbr. d. Esten, p. 192 sqq for other parallels; further collections of material are to be found in P. Saintyves, Les trois nuits de Tobie ou la continence durant les premiers nuits du marriage, Rev. Anthropologique 44 (1934), 266 sqq and Schrader-Nehring, Reallexikon der indog. Altertumskunde, II, 540*.
Although there is sufficient evidence for connecting this rite with other similar customs (cf. the *ius trium noctium*), the reasons which may have led to it, remain uncertain. A full investigation would exceed the limits of this translation. 21)

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trinken des Brautpaares aus einer Schale. — Bei den Südslaven speisen die Neuvermählten zusammen kurz vor dem Beilager. — . . . . bei den Navajos (in Nordamerika) wird die Ehe 'durch blosses Zusammenessen von Maisbrei aus einem Gefässe' abgeschlossen. — Bei den Mexicanern wurde das Paar auf eine Matte an den Herd des Hauses niedergesetzt, wo sie mit einander assen."

20) To which may now be added JGS I. 22 *trirātram akṣārālavaṇāśinau brahmacāriṇāv adhaḥ saṃveśināv asaṃvartamānau saha śayātām.*

21) Keith, Religion, p. 376 gives the following rather cautious remarks with regard to this rite: ". . . . the obvious connection of the rite with other similar rites over the world down to the *ius trium noctium* is a warning against any feeling of security in the interpretation of the customs, which are of immemorial antiquity and based on feelings which are perhaps to us no longer psychologically even possible. The Vedic marriage does not contain any hint that by a previous rite of any sort the danger of interference with virginity was removed, and, therefore, the first three nights may have seemed a time of too great danger to allow of immediate consummation of the marriage".

15. Then (i. e. after this period has elapsed) he should give her (the authority over) the house.

Our comm. explains *gṛhān visṛjet* by *gṛhādhikāraṃ prayacchet*. No parallel.

16. Having untied the yoke-rope[22]), he causes them (?) to lay down together; bride and bridegroom in turn murmur the verses[23]): I saw you (while you were) observing in your mind what is born from Tapas, what has come into existence from Tapas; granting here offspring and wealth, propagate yourself through offspring, O you, who are desirous of sons (I) — I saw you (while you were) desiring in your mind, (and) praying for your own body, in the time proper for procreation(?); approach me powerfully, young woman, propagate yourself through offspring, O you, who are desirous of sons (II)[24]) — Prajāpati(?), may you be delighted in my body, and (also) Tvaṣṭṛ and powerful Indra, together with the (other) gods, accompanied by all the gods and seasons; may we two(?) be the parents of many men (III)[25]) — I impreg-

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[22]) Our comm. says: (*yoktrapāśaṃ*) *vāsaso 'nte yad baddham*, cf. I. 11. 20.

[23]) See RV X. 183 (cf. J. J. Meyer, Trilogie etc., III, 162), Mp I. 11. 1 sqq, KGS XXX. 3, VGS XVI. 1.

[24]) In b of this verse Mān. and Vār. read *ṛtviye* as against *ṛddhyai* in Kāṭh.; RV has *ṛtvye*, see *ṛtve* which has the same meaning in ĀpŚS VIII. 4. 6. In the same pāda Mān., Mp and VGS read *tanūṁ*, RV (Padap. *tanū iti*) and Kāṭh. *tanū*. Knauer (note a. l.) considers *tanūm* ,,eine erklärliche Verkürzung von loc. *tanvam*''; this is also Renou's opinion, Gramm. sanscr., p. 357. To me it seems better to follow VV II, p. 158, § 308: 'Knauer mistakenly considers the form an abbreviation of *tanvam*'; the nasal is a so-called 'Hiatustilger', see Oldenberg, RV-Noten ad I. 33. 4'. See also Haradatta's explanation ad Mp l. c. (Introd. of Winternitz' ed. p. XIX). In the same pāda Mān. reads *bādhamānam* (v. l. *vādh-*), Mp *nāth-*, RV, Kāṭh. and Vār. *nādh-*; the verb *nādh-* is more frequent then *nāth-*, which occurs only in *nāthita*. *Nādh-* is considered a secondary and quasi-pracritic form by von Bradke, ZDMG 40, p. 678 sqq, see Wackernagel, Ai. Gr. I, p. 123. An investigation is necessary.

[25]) In pāda a Mān. reads *prajāpatis* against *-te* in Kāṭh., Vār. and Mp.; in the same pāda Mān. again reads a secondary nom. *tvaṣṭā*, this time with Vār., as against *tvaṣṭar* (voc.) in Kāṭh. and Mp.
In b Mān. has *devaiḥ sahamāna indraḥ*; Vār. has *vīraiḥ sahasāhamindraḥ*(?) and Kāṭh. *devebhiḥ sahasā na*; the correct reading seems to be *devaḥ sahasāna indraḥ*, "which is known as an attribute of Indra", see Caland's note on KGS l. c. (p. 128). In e—d Mān. has *viśvair devair ṛtubhiḥ saṃvidānaḥ puṃsāṃ*

nated the plants, I impregnated all creatures; I beget offspring in the earth, I (shall beget) sons for women in future nights (IV). 26)

There are several difficulties in this sū.:

1. Mān. 's reading (*tau*) *saṃnipātayet* is strange. The subject of this verb may be a third person, who accompanies the bride and the bridegroom at the so-called *talpārohaṇa*, which according to Winternitz, Hochz. rit., p. 92 'ein wesentlicher Factor für die Legalität der Ehe bildet und eine bestimmte Stelle im Hochzeitsrituell einnimmt' and which was already considered by Weber (IS V, p. 209, cf. 278 sq) an 'indogermanische Sitte'. Clear evidence for the presence of such a third person — a Brahmin — is given only by ĀpGS 8. 11, where a Brahmin is allowed, but not obliged, to recite several verses. 27)
   In sū. 20 below Mān. again reads *saṃnipātayet*, but the object *tau* is missing there. The presence of a third person in this sū. seems to be highly improbable. Here the subject may be the bridegroom himself ('he causes her to unite herself with him').
   VGS XVI. 1 reads *tau saṃnipātayataḥ*.
   It is almost impossible to pronounce a decisive judgment upon the original reading of our sū. Either *tau* or *saṃnipātayet* must be corrupt. In my opinion it is preferable to accept a corruption of the verb.
2. The reading *japati* is certainly corrupt: we must read *japataḥ*, as KGS XXX. 3 and VGS XVI. 1 have it. The bride murmurs the verses I and III, the bridegroom II and IV.

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bahūnāṃ mātarau syāva, Kāṭh. *v. d. yajñiyaiḥ s. p. b. mātaraḥ syāma*, Vār. *indreṇa devair vīrudhaḥ saṃvyayantāṃ bahūnāṃ puṃsāṃ pitarau syāva*. We have a great number of corruptions here which do not allow of a reliable reconstitution of the original text.

26) In a Mān. reads with RV, Mp and Vār. *ādadhām* as against Kāṭh.'s *ādadhāmy*.
In d Mān as well as RV (l. c. verse 3) have *aparīṣu* (cf. RV I. 113. 11 *aparīṣu* and I. 32. 13 *aparībhyaḥ*) as against *avarīṣu* in Kāṭh. and Mp.; *avarīṣu* is explained in Kāṭh.'s Mantrabh. by: *jaṭharābhyantaravartinīṣu garbhagrahaṇīṣu*. For *ava*: *apa* (very common) see VV II, p. 107, § 201.

27) Winternitz l. c. compared this rite to 'die Einsegnung des Ehebettes nach christlichem Ritus' (we know 'dass bei der Hochzeit Kaiser Heinrichs II Bischöfe den Bettsegen über ihn und seine Kunigunde sprachen und dass die *benedictio thalami* noch jetzt in der Oberpfalz geschieht') and 'die Bettbeschreitung vor Zeugen. . . . im altnordischen Recht', which became symbolic later on, see Calendar of State Papers, Henry VIII, vol. 1, p. 861: Last Sunday the marriage was concluded *per verba de praesenti*. The bride undressed and went to bed in the presence of many witnesses. The Marquis of Rothelin, in his doublet, with a pair of red hose, but with one leg naked, went into his bed, and touched the Princess with his naked leg. The marriage was then concluded consummated.

17. Pronouncing the words: May it bring forth, he touches her pudenda.

See KGS XXX. 5, VGS XVI. 2 and BhGS I. 20 *karad dadhac chivena tvā pañcaśākhena hastenāvidviṣāvatā sāhasreṇa yaśasvinābhimṛśāmi suprajastvāyeti (abhimṛśati)* [28] *bhasaddeśam.*

18. Pronouncing the words: May it beget (?), she touches his penis.

See KGS XXX. 6 (*bhasad ity uparijananam*; Mān. has *upajananam*, which is probably a corruption, see VGS XVI. 3; *uparijananam* is explained by Kāṭh. 's comm. as follows: *puṃcihnam* (Dev.), *uparinihitaṃ śepam* (Br.), *puṃprajananam* (Ād.)).
Knauer reads *jananīti*, VGS l. c. has *janat ity* which seems to be correct.

19. At the word: Great [29]), the sperm is ejaculated. [30])

See KGS XXX. 7 (*bṛhad iti jātam*) which is explained as follows: *bṛhad ity anena jātaṃ vīryaṃ prakṣipati* (Dev.), *sicyamānaṃ retaḥ* (Br.), *jātaṃ retaḥ siñcati* (Ād.); VGS XVI. 4 is identical to Mān., the corrupt *jātaḥ* instead of *-tam* excepted [31]).

20. In this (same) manner he causes her (?) to have intercourse (with him?) after each menstrual period.

See for this sū. our remarks on I. 14. 16 above.
For a similar precept see e. g. JGS I. 22.

I. 15 Sīmantonnayana The parting of the hair*

This ceremony has been treated by Hillebrandt, Rit. Lit., p. 43 sq, Keith, Religion, p. 367; J. Gonda gave a lecture on this rite at the eighth congress of the 'Oostersch Genootschap in Nederland' in 1936; his comments were printed in 'Verslag van het Achtste Congres, etc', Leiden, Brill, 1936, p. 41 sqq, where a detailed publication on the same subject has been announced; it has not yet appeared, however.

1. Having taken, in the third, sixth or eighth month of the pregnancy, the two araṇis, having made oblations with the Jaya-formulae, etc. [1]),

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[28]) The meaning of the verb *abhi-mṛś-* in explained in a Baudh. Gr. Paddhati (Punjab Univ. MS, No 4326, p. 29*b*) by: *asyā yoniṃ vivṛṇoti.*

[29]) See MS IV. 9. 22 : 136. 8.

[30]) The words *jātaṃ pratiṣṭhitam* literally mean: 'what has come into existence (i. e. *retas*) is established'; for *pratiṣṭhita* see e. g. ŚBr I. 9. 2. 11.

[31]) In KGS XXX. 8 the words *iti garbhādhānam* follow, but Br. does not give these words and MS A reads in stead of them *iti bījavapanam.* A number of Vār. - MSS call the whole passage *garbhādhāna.*
See for this and the preceding sūtras ŚGS I. 19, PGS I. 11, KhGS I. 4. 12 sqq. HGS I. 24 sq, GGS II. 5, ĀpGS 8. 8 sqq, JGS I. 22, etc.

[1]) See I. 11. 14.

and having loosened all the hair of the woman, who is sitting to the west of the fire upon Darbha-grass, and having anointed it with fresh butter, he parts her hair with a porcupine's quill having three white spots and with a Śamī branch with the leaves on it, with the verse: Agni has given back the wife, etc. 2)

For several precepts as to the time for this ceremony, see Hillebrandt, l. c.; JGS I. 7 mentions the fourth, sixth or eighth month; KGS XXXI. 1 says *tṛtīye garbhamāse*, VGS XVI. 7 *pañcame ṣaṣṭhe saptame vā garbhamāse.* For other details as to the time, see Hillebrandt, ibid.; JGS l. c. has: *pūrvapakṣe puṇye nakṣatre hastottarābhir vā.*

According to some Gṛhyasūtras this ceremony is only performed during the first pregnancy, see Hillebrandt, l. c. and BhGS I. 21, BGS I. 10. 1.

The texts show a great variety as regards detail. ĀpGS 14. 2 mentions the giving of food to Brahmins and the uttering by them of auspicious words, see HGS II. 1. 3, BGS I. 10. 2. Some texts prescribe a bath for the woman, cf. VGS XIV. 7. A *sthālīpāka* is mentioned in ŚGS I. 22. 4, JGS I. 7, VGS XVI. 7, BhGS I. 21, BGS I. 10. 3.

The woman sits to the west of the fire on Darbha-grass according to Mān., KGS XXXI. 2 and VGS XIV. 7. Cf. JGS I. 7 *bhadrapīṭhe* ('on a splendid seat') *erakāyāṃ vāhatottarāyām.*

The woman's hair is loosened according to Mān. (*pra-muc-*), KGS l. c. (*sam-pra-muc-*) and VGS l. c. (*vi-pra-muc-*).

For the instrument which is used for the parting of the hair, see Hillebrandt, l. c.; Mān. reads here *triśyetayā śalalyā śamīśākhayā ca sapalāśayā* and in I. 12. 2 *triś. ś. samūlena vā darbheṇa*; KGS XXXI. 3 has the same reading as Mān. here, except for *triḥśyetayā* 3) and *śamīśākhayā vā*; ŚGS I. 22. 8 has *triḥśvetayā* 4) and VGS XVI. 10 *triśvetayā*; ĀpGS 14. 3 has *ιreṇyā*, as BGS I. 10. 7 and other texts have it; JGS I. 7 reads *triḥśuklayā*; KauśS 79. 14 has *darbhapiñjūlyā* 5), see BhGS I. 21, BGS I. 10. 7. 6)

As termini technici for the parting of the hair we find *un-nī-*, *vi-nī-*, *vy-ūh-*, see Hillebrandt, l. c.; KGS l. c. *vi-ci-*, KauśS l. c. *vi-cṛt-*.

After the parting of the hair other ceremonies are performed, for which see Hillebrandt, l. c.; JGS I. 7 runs: *asyā dakṣiṇaṃ keśāntaṃ sragbhir alaṃkṛtya tathottaraṃ, hiraṇyavatīnām apāṃ kāṃsyaṃ pūrayitvā tatrainām avekṣayan pṛcched*, etc.; KGS XXXI. 4 runs: *asyāḥ pṛthak keśapakṣau saṃnahyati nīlalohitena sūtreṇa*; VGS XIV. 11 runs: *asyāḥ patir dvedhā keśān badhnāti nīlalohitena sūtreṇa jīvorṇayā vā.* 7)

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2) This verse is cited pratīkena here; it is to be found sakalapāṭhena I. 11. 12.

3) This is also the reading of MŚS I. 7. 2. 23.

4) See Nār.'s explanation: *triḥśvetā triṣu sthāneṣu śvetā* and Aṣṭ. on Mān. (I. 12. 2): *tr. sth. yā śuklā.*

5) See Hillebrandt, l. c.

6) Mān., Kāṭh. and Vār. do not mention the Udumbara-fruits which occur elsewhere, see Hillebrandt, l. c.

7) Cf. MGS I. 12. 4: *jīvorṇayopasamasyati.*

Generally this ceremony is the third of the *saṃskāras* and is prescribed after the *garbhādhāna* and the *puṃsavana* in BGS, JGS and VGS, see Hillebrandt, l. c. ĀpGS, HGS, KGS, MGS and BhGS prescribe it before the *puṃsavana*. Mān. is the only text which gives this ceremony twice, viz. I. 12 as a part of the wedding-ceremonies and at this point. KauśS has it only once, as a part of the wedding, viz. as a part of the *caturthīkarma*, the ceremony of the fourth day.

As for the meaning of the whole ceremony, which seems to have no ethnological parallels [8]), different opinions have been advanced. Winternitz, JRAS 1895, p. 151 considered it a rite for obtaining male issue. Henry, Magie, p. 139 considered it an expedient for introducing the soul of the child into the mother along the *sīmanta*. Neither of these interpretations seem very satisfactory.

Gonda, l. c., p. 42 was the first to notice several affinities between this parting of the hair and several parts of 'Indogermanic' marriage-rites. Many of the verses used at the ceremony, are evidently prayers to obtain fertility. On the other hand rites connected with the bride's hair are known from other Indogermanic nations. The hair of the Roman bride was cut and dressed by the so-called *pronuba* (Schrader-Nehring, 581) on the day before the marriage. The instrument used for this dressing was the *hasta caelibaris* [9]) and the bride's 'chevelure (fut) protégée par les six bourrelets postiches séparés de bandelettes, ou *seni crines*, que les Vestales portent pendant toute la durée de leur ministère' (Carcopino, La vie quotidienne à Rome à l'apogée de l'Empire, Paris, 1939, p. 103). [10]) The Greek and Anglo-Saxon brides offered parts of their hair. The German expression 'unter die Haube bringen' (see von Schroeder, Die Hochzeitsbräuche der Esten, p. 144 sqq) probably has something to do with this rite also.

If we further take account of the fact, that originally only adult girls, but later on, and this rather early, also much younger girls were married [11]) (which implied a division of the marriage-ceremonies into two parts — the first until the *domum deductio*, the second, performed after puberty, from the *garbhādhāna* onward) it is easy to suppose with Gonda, that the *sīmantonnayana* ceremony, originally performed after the *domum deductio*, was delayed and prescribed, after the *garbhādhāna*, for the period of the first

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[8]) See Hillebrandt, ERE II, 650.

[9]) See Festus, s. v. *caelibaris*: c. hasta caput nubentis comebatur, quae in corpore gladiatoris stetisset abiecti occisique ut quemadmodum illa coniuncta fuerit cum corpore gladiatoris, sic ipsa cum viro sit, vel quia matronae Iunonis Curitis in tutela sint, quae ita appellabatur a ferenda hasta, quae lingua Sabinorum curis dicitur, vel quod fortes viros genituras ominetur, vel quod nuptiali iure imperio viri subicitur nubens, quia hasta summa armorum et imperii est.
See also Ovid. Fast. II, 559 sq: nec tibi, quae cupidae matura videbere matri, comat virgineas hasta recurva comas.

[10]) See for this way of dressing the hair of the Vestal virgins, Dragendorff, Rhein. Mus., 1896, p. 292.

[11]) See I. 7. 8.

pregnancy. Its character naturally changed on account of this and became more or less similar to that of the *garbhādhāna* and the *puṃsavana*.
If this theory holds good, the Mānavagṛhya or rather this part of its text, which have no secondary ceremonies and give only a very short description at two different places, is old on the one hand, but was modernised (or rather, followed the younger custom) on the other. 12)

I. 16 Strīkarṃa (Puṃsavana) The ceremony to secure the birth of a male child (?)

For this ceremony, see Hillebrandt, Ṛit. Lit., p. 41 sq.

1. Having made oblations with the Jaya-formulae, etc. 1) in the eighth month of the pregnancy, having caused her to wash herself with (water mixed) with fruits, having wrapped her in a new garment with the chapter: The plants, etc. 2), having adorned her with sandal and flowers, having fastened (a garland of) fruits round her neck, he causes her to circumambulate the fire with her right side turned to it.

The usual time for the *puṃsavana* is the third month of the pregnancy, see Hillebrandt, l. c., VGS XVI. 5 (*tṛtīye garbhamāse*), JGS I. 5 (id. with the addition: *anyatra gṛṣṭeḥ* 'except in the case of a woman who has a child') 3). KGS XXXII. 2 agrees with Mān in placing this ceremony in a later month of the pregnancy: *bhūyiṣṭhagateṣu garbhamāseṣu*; this expression however is not quite clear, see Dev. a. l.: . . . . *daśa garbhamāsāḥ, tatra pañcārdhabhāgaḥ ṣaṇ bhūyāṃsaḥ sapta bhūyiṣṭhāḥ*. See also BhGS I. 22 *tṛtīye māsi caturthādau vā;* PGS I. 13. 1 gives as condition: *yadi garbhaṃ na dadhīta*, "if she does not conceive".
The washing of the woman and the presenting of a new garment to her occur in other texts also, see Hillebrandt, p. 42.
The words *phalaiḥ snāpayitvā* are explained in our comm. by: *phalasarvauṣadhyādisaṃyuktena vāriṇā.*
The fastening of a garland af fruits round the to woman's neck is to be found in other texts at the *sīmantonnayana*, see e. g. ŚGS I. 22. 10, ĀpGS 14. 7, etc.

2. Having worshipped the fire with the words: Protect my offspring, O strong one 4), he should give food to wise Brahmins.
Our comm. explains *guṇavataḥ* by: *vidvāṃsaḥ, vṛttavantaḥ* 'endowed with good qualities'.

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12) See I. 7. 4 (p. 26 sq).

1) See I. 11. 14.
2) See I. 5. 5.
3) The comm. on Jaim. l. c. explains: *gṛṣṭeḥ prathamagarbhāyā nāryāḥ puṃsavanam, anyatra caturthe māsi syāt.*
4) See MS I. 5. 14 : 82. 17.

3. He should give fruits to them as a reward.
4. Thereupon (he makes them pronounce) auspicious words (good wishes, congratulations, etc.).
5. He should honour the Brahmin who is his teacher.

KGS XXXI. 5 has the same precept after the *sīmantonnayana* has been performed; the word *guru* is explained by *sīmantonnayanasya kartā* (Dev.); probably it has a similar meaning here.

The meaning of the *puṃsavana* is made sufficiently clear by its name and its precepts. See also JGS I. 5: *māṣau ca yavaṃ ca pulliṅgaṃ kṛtvā* ('having shaped two beans and a barley-corn into (the likeness of) the male organ of procreation')* *dadhidrapsenaināṃ prāśayet . . . . nyagrodhaśuṅgaṃ phalābhyām upahitaṃ śuklaraktābhyāṃ sūtrābhyāṃ grathitvā kaṇṭhe dhārayet.* The ceremony is treated in other Gṛhya-texts with many more details, see Hillebrandt, l. c. Even the most characteristic action, viz. the putting of a pulverized Nyagrodha- (or other) shoot into the woman's right nostril, is omitted in Mān. and also in Kāṭh.; cf. however VGS XVI. 5 . . . . *nyagrodhāvarohaśuṅgāny udapeṣaṃ* ('by grinding in water'?) *piṣṭvā dakṣiṇasmin nāsikachidra āsiñcet* . . . . etc.

The short treatment in our text of this ceremony, which is called *strīkarma* — the word *puṃsavana* not being mentioned — and even the fact, that precepts occur here which are prescribed in other texts for the *sīmantonnayana* (see under sū. 1 above) do not seem reasons to me to doubt the independance of this chapter. [5]) Kāṭhaka warns us against such incorrect inferences.

The division into two distinct rites (*sīmantonnayana* and *strīkarma-puṃsavana*) seems to be original. Later on a confusion between the two rites, which are then closely connected, took place. See our remarks concerning the *sīmantonnayana*, p. 77 sqq.

I. 17 Jātakarma The ceremonies for the new-born child

See Hillebrandt, Rit. Lit., p. 45 sq, Keith, Religion, p. 367 sq and Speyer's monograph, Specimen literarium inaugurale de ceremonia apud Indos, quae vocatur *Jātakarma*, Leiden, Thesis, 1872.

1. If a boy has been born, he gives a choice part of his possessions [1]) (to his *guru*).

The subject of this sū. is naturally the father. This precept and the following are only valid in the case of the birth af a son, see e. g. the commentaries on KGS XXXIV. 1.

According to Aṣṭāv. the *vara* is given to the father's *guru*.

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[5]) See Knauer, ed. p. 98: . . . . auch betrachtet er (Aṣṭāvakra) cap. 16 und 17 als ein Capitel, von M1c und B1c direct als sechzehntes bezeichnet: zufällige Confusion als Folge der Citirung anderer?

[1]) For the word *vara*, see I. 11. 27.

2. After having kindled a fire by means of the two araṇis, he offers oblations in this (fire) with the Āyuṣya- formulae.

3. With the chapter: You are the life of Agni, etc.[2]) he offers twenty-one oblations of ghee, each one with one formula, at every turn.

The sūtras 2 and 3 contain the so-called *Āyuṣya*-ceremony, for which see Hillebrandt, p. 45.
A corresponding chapter (KS XI. 7, see TS II. 3. 10) is used in KGS XXXIV. 5 for the same purpose. VGS does not know of oblations with these formulae.

4. Having (poured out) sour milk, honey and water in the remainder of the ghee, he makes the boy eat (from it) thrice, after having taken out (three portions) by means of a piece of gold.

This sū. contains the so-called *Prāśana*-ceremony, which takes place before the suckling by the mother (see sū. 7 below), cf. Hillebrandt, p. 45. Kāṭh. and Vār. give a somewhat different order of events: KGS XXXIV. 4 sqq runs: . . . . *hutvā sahiraṇyakāṃsye saṃpātān avanayed* . . . . (4) . . . . *hiraṇyena mukhaṃ medhyaṃ kṛtvā pāṇinā mukham adbhiḥ saṃspṛśya prakṣālya stanāv anumantrayate* (5) *hiraṇyena saṃpātān saṃnighṛṣya madhu cety eke tanmukhe kṛtvā prapāyayaty* . . . .; VGS II. 8 runs: *kāṃsye camase vāhutisaṃpātān avanīya tasmin suvarṇaṃ saṃnighṛṣya vyāhṛtibhiḥ kumāraṃ catuḥ prāśayet* (Mān.: *prāśāpayati!*), *atyantam eke suvarṇaprāśanam udake nighṛṣyā dvādaśavarṣatāyāḥ*. Cf. ŚGS I. 24. 3 and other texts.

5. With the verse: Be a stone, be an axe, be insuperable gold; you, verily, are the Veda called 'Son'; so live a hundred autumns[3]), he points on high with his forefinger, from left to right, in all directions, with reference to the (boy's) face.

Knauer remarks in a note a. l.: 'Ob *prati mukham* oder *pratimukham*'; cf. our comm. which runs: *prādeśenābhyuddiśati* (see for these words I. 9. 13) *mukham pañcakṛtvo 'śmā*, etc. Cf. also PGS I. 16. 10 where five Brahmins are mentioned, who, while pronouncing the words: *Prāṇa*, *Vyāna*, *Apāna*, *Udāna* and *Samāna* resp., point at the quarters of the horizon. The boy's father however is expressely allowed to perform this ceremony himself (ibid. 16).

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[2]) MS II. 3. 4 : 30. 18—31. 19.

[3]) This verse occurs also: ĀGS I. 15. 3 (with the precept: *aṃsāv abhimṛśati*), PGS I. 16. 18 (*enam abhimṛśati*), Mbr I. 5. 18, HGS II. 3. 2 (*jāte 'śmani paraśuṃ nidhāyopariṣṭād dhiraṇyaṃ teṣūttarādhareṣūpariṣṭāt kumāraṃ dhārayati*); VGS II. 5 reads the first line of the verse as Mān. does, but continues: *aṅgād aṅgāt saṃbhavasi*, etc., cf. MGS I. 18. 6.

6. After having rolled up the centre leaf of a Palāśa-leaf he should murmur through this (leaf) into his (the boy's) ears: I give bhūḥ to you in his right ear, I give bhuvaḥ to you in his left ear, I give svaḥ to you in his right ear, I give bhūḥ, bhuvaḥ, svaḥ to you in his left ear.

This is the so-called *Medhājanana*-ceremony, for which see Hillebrandt, p. 46. There are no parallels, neither in Kāṭh., nor in Vār. The use which is made in the ritual of the Palāśa-leaf has been treated by Caland, ZDMG 53 (1899), p. 212—214. With the Mān.-text may be compared BhGS I. 24: *madhyamaṃ palāśapalāśaṃ saṃveṣṭya* (Mān. *pra-veṣṭya*) *tenāsya dakṣiṇaṃ karṇam ājapati* . . . . etc. By the words *madhyamaparṇa* or *-palāśa* is meant the centre leaf of the three leaves which together form a Palāśa-leaf, see Eggeling, SBE XII, p. 439, n. 2. See for the use which is made of such a centre leaf ĀpŚS VIII. 17. 12. In other texts one of the outer leaves is also allowed to be used; the Mānava ritual uses only the centre leaf, see MS I. 10. 20.

7. After having washed the mother's breasts while pronouncing the formulae: Overflow with sap, and: Overflow with juice, he causes her to give them to the boy.

The same formulae also occur in VGS II. 9 with the same precept, which is extended into: *dakṣiṇaṃ* (sc. *stanam*) *pūrvaṃ, savyaṃ paścāt.*
See for the whole ceremony, Hillebrandt, Rit. Lit., p. 46, PGS I. 16. 19—21, ĀpGS 15. 5.
KGS XXXIV. 5 has . . . . *stanāv anumantrayate madhu vāta ṛtāyata*[4]) *iti tisṛbhiḥ pratyṛcam, ubhā uttamayā.*

I. 18 Nāmakaraṇa The giving of a name*

See Hillebrandt, Rit. Lit., p. 46 sq and A. Hilka, Beiträge zur Kenntnis der indischen Namengebung, Die altindischen Personennamen, Indische Forschungen 3, Breslau, 1910.[1])

1. On the tenth day (after the child's birth) he should give a name to the child, which begins with a sonant, which contains a semivowel and which has two or four syllables; three syllables and ending in *d* for girls;

2. (the name) which is to be employed (e. g.) when the boy presents himself to his teacher, (should be) — the father's name being excep-

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[4]) See for these verses KS 39. 3; in his Mantra-index Caland incorrectly has: KS 39. 13.

[1]) J. A. van Velze, Names of persons in early Sanscrit literature, Thesis, Utrecht, 1938 deals with the more recent literature on Sanscrit and Indo-European onomatology (p. 15 sq, p. 13 sq).

ted — glorious, derived from the name of the deity (who presides over the nakṣatra), (or) from the name of the nakṣatra, (with which the birth itself coincided); what is not allowed is a name fully identical to the name of a deity.

As for the day on which the name is to be given, see Hillebrandt, p. 46, Hilka, p. 10 sqq, VGS III. 1 (*evam eva daśamyāṃ* (*kṛtvā*) *pitā mātā ca* 2) *putrasya nāma dadhyātām*, KGS XXXIV. 1 (*putre jāte nāma dhīyate*, i. e. immediately after the boy has been born), and JGS I. 9 (*pūrvapakṣe puṇye nakṣatre dvādaśyāṃ vā*, cf. HGS II. 4. 6, 10).
As for the conditions which the name has to satisfy see Hillebrandt, p. 46, Hilka, p. 10—38.
The first two conditions (*ghoṣavadādi* and *antarantastha*) are common to Mān., KGS XXXIV. 2, VGS III. 1 and other texts e. g. JGS I. 9. 3)
The name should have two or four syllables according to Mān. and Vār. l. c., see Hillebrandt, l. c.; Kāṭh. prescribes a name of four syllables only. The conditions *tryakṣaram* 4) and *dāntaṃ* both belong to *kumārīṇām*. As for the girl's name see also VGS III. 3: *akāravyavadhānam ākārāntam ayugmākṣaraṃ nadīnakṣatracandrasūryapūṣadevadattarakṣitāvarjam*.
For the meaning of the words *tenābhivādayitum* see ĀGS I. 15. 8 *abhivādanīyaṃ ca* 5) *samīkṣeta, tan mātāpitarau vidyātām opanayanāt*, cf. MānDhŚ 2. 122. The same word *abhivādanīya* also occurs in GGS II. 10. 23 sq (at the Upanayana-ceremony): *abhiv. nāmadheyaṃ kalpayitvā* (23) *devatāśrayaṃ vā nakṣatrāśrayaṃ vā* (24) *gotrāśrayam apy eke* (25). The conditions for this *abhivādanīya*-name in general (see Hillebrandt, p. 47), make it fairly obvious that sū. 2 contains a series of conditions for a second name after the first, which is described in sū. 1. For this question of two names see HGS II. 4. 12 sqq *dve nāmanī kuryāt, vijñāyate ca tasmād dvināmā brāhmaṇo 'rdhuka iti*, 6) *nakṣatranāma* 7) *dvitīyaṃ syād anyatarad guhyaṃ syād, anyatareṇainam āmantrayīran* and VGS III. 2 *dvināmā tu brāhmaṇaḥ*; KGS XXXVI. 3 sq also mentions a second or 'other' name according to the opinion of 'several (authors)'. 8)

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2) In our text it is the father who performs the *nāmakaraṇa*.

3) VGS l. c. mentions yet other conditions: *dīrghābhiniṣṭānānta* 'ending in a long (vowel) or in a *visarga*' and *kṛtaṃ na taddhitam* 'containing a *kṛt*-, but no *taddhita*-suffix', see Hillebrandt, l. c. and JGS I. 9.

4) In general a girl's name should contain an odd number of syllables, see Hillebrandt, l. c. and Hilka, p. 17 who enumerates several names of women, which are four-and six-syllabic. Theory and practice harmonize only partially!

5) Oldenberg, SBE XXIX, p. 183 translates *abhivādanīya* as follows: „a name to be used at respectful salutations, such as that due to the *ācārya* at the ceremony of the initiation".

6) Cf. TS VI. 3. 1. 3, KS XXVI. 1 : 120. 17.

7) Cf. Hilka, p. 33 sqq.

8) *Tad eva nāma dhīyate* (cf. Dev. a. l.: *atrānuvāke* (KS XI. 7 : 152: 19—20)

It is however not quite certain that the sūtra 1 and 2 deal with two different names: the syntactical construction, which is strange in any case, does not seem to speak for it, and elsewhere (JGS I. 9 *anunakṣatram anudaivatam*, cf. VGS III. 1 *nakṣatradevateṣṭanāmāno vā*) the same conditions of our sū. 2 are mentioned in a context which deals only with one name.⁹)

3. After having washed him, he goes towards (the fire)¹⁰) with the boy (in his hands).

4. Then he touches him with the words: I touch you with the brilliance of Agni, with the splendour of Sūrya, with the power of all the gods¹¹). 'He should touch him after having washed his (own) hands, having anointed (his hands) with fresh butter, having warmed him (the boy) above the fire and having announced him to a Brahmin', according to Śruti.

   See VGS III. 4 *navanītena pāṇī pralipya somasya tvā dyumnenety enam abhimṛśet.*

   I am unable to identify the Śruti-text, which probably begins with the word *prakṣālitapāṇir*; Vār. does not close the sū. with the words *iti śrutiḥ*. Cf. also KGS XXXVI. 10 *tasya lalāṭam abhimṛśya . . . .* etc.

5. He (i. e. the father) gives a choice part of his possessions¹²) to the kartṛ (of the ceremony).

   Our comm. explains the word *kartre* by: *jātakarmādikartre gurave iti.*

6. He murmurs the verse: From every limb you are produced, out of the heart you are born; you are indeed the Self called Son; so live a hundred autumns, on the forehead of his son, when he has returned from a journey.

   ĀGS I. 15. 9 has the same verse¹³) with the same precept: *pravāsād etya śiraḥ parigṛhya japaty aṅgād . . . . mūrdhani trir avaghrāya.*

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asāv ity asya sthāne tad eva nāma dhīyate yat tu jātakarmaṇi kṛtaṃ nānyat); *anyad ity eke.*

For some useful remarks on the meaning of this giving of two names see Hilka, p. 7 sq.

⁹) For modern Indian customs concerning the *nāmakaraṇa* see Hilka, p. 38 sqq.

¹⁰) The verb *abhyupaiti* is explained in our comm. by: *agnim abhy āsīno bhavati.*

¹¹) See MS II. 6. 11 : 70. 9 sq.

¹²) For the word *vara* see I. 11. 27.

¹³) See I. 17. 5 and VGS II. 5, HGS II. 3. 2; KGS XXXVI. 11 uses this verse with the precept: *mūrdhani nighrāpya svastyayanaṃ vācayanti*, see ibid. 12: *evam ata ūrdhvaṃ viproṣya.*

7. He (the father) should eat neither honey nor flesh until the Paśubandhu.

KGS XXXVI. 13 only has: *māṃsaṃ tu nāśnītaḥ*; Dev. says that this precept is valid for a year. Cf. VGS III. 7 *saṃvatsaraṃ mātāpitarau na māṃsam aśnīyātām.* Mān.'s text is to be similarly explained, see under sū. 8 below.

8. After (the elapse of) a year he should sacrifice a goat and a sheep to Agni and Dhanvantari.

See KGS XXXVI. 14 *samāpte saṃvatsare 'jāvibhyāṃ vāgnidhānvantarī iṣṭvā sarpiṣmad annaṃ brāhmaṇān bhojayet.* The word *vā* (according to Ād. a. l.) is *havirvikalpārtha*: *tenājāvibhyāṃ vā sthālīpākena vā ājyena vā.* The sacrifice of an animal can thus be replaced by the offering of other oblations, see also I. 9. 22.

I. 19 Ādityadarśana The showing of the sun 1)

1. Now the showing of the sun (is to be explained).

2. In the fourth month (after the birth of the child) he cooks a mess of rice and offers from this (mess).

The only parallel, as far as I know, is to be found in KGS XXXVII. 1: *tṛtīye 'rdhamāse darśanam āditasya*; Br. remarks in his comm.: *niṣkramaṇānnaprāśana* 2)*vidhim ācāryo nāha, śrotriyās tu pāraṃparyeṇu paṭhanti*: *tṛtīye māsi kartavyaṃ śiśoḥ sūryasya darśanam| caturthe māsi kartavyaṃ tathā candrasya darśanam||.* On KGS XXXVI. 14 Dev. says: *evaṃ garbhādhānādi nāmakaraṇāntaṃ vyākhyātam, anantaraṃ cūḍākarma sūtrakareṇoktam*; the third comm. of Kāṭh., Ād. gives no comment on the kaṇḍikās XXXVII—XXXIX. It is possible that these chapters are borrowed from another text. Though these remarks may give rise to a justifiable doubt as to the originality of the chapters XXXVII—XXXIX in KGS and this chapter (I. 19) in our text, it is impossible to draw any definite conclusions concerning the relation between both texts.

3. With the verse: The bright sun has risen in the east, giving light, driving away darkness; illuminating all quarters of the sky, he, the maker of happiness, has come with splendour 3) (I) — The swan, seated in purity, the bright one, seated in the sky, the Hotṛ,

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1) Hillebrandt does not deal with this ceremony in his Rit. Lit. He only mentions (p. 48) the *candradarśana*, see MGS I. 19. 6.

2) For this *prāśana*-ceremony see MGS I. 20.

3) MS IV 14. 14 : 239. 15—16.

seated at the Vedi, the guest seated in the house, seated among the men, seated in the best (place), seated in Ṛta, seated in heaven, born of the waters, born of the cows, born of Ṛta, born of the mountain, Ṛta (itself)[4]) (II) — Since those who are worthy of sacrifice the gods, have put him, the sun in the sky, the son of Aditi, since the wandering couple (sun and moon) have come into being, from that time on, he observed all creatures[5]), he makes oblations to Sūrya.

The oblations are probably made from the mess of rice mentioned in sū. 2 above.

4. With the verse: Up Jātavedas, etc.[6]) having worshipped (the sun)[7]) he makes it (i. e. the child) look at the sun (after having) directed its face (towards the sun) with the verse: Glory be to you, O adorable one, who have a hundred beams, who disperse darkness; destroy, O god, my misfortune, unite me to happiness.[8])

5. Then follows the giving of food to Brahmins.

   See KGS XXXVII. 6: *sarpiṣmad annaṃ brāhmaṇān bhojayet.*

6. The reward is a bull.

   In KGS XXXVIII. 1—5 a *candradarśanam* 'the showing of the moon' follows, a rite which also occurs in other texts (GGS II. 8. 1 sqq, KhGS II. 3. 1 sqq see Hillebrandt, Rit. Lit., p. 48). It is described as follows: *evaṃ candradarśanam* (1) *makṣū dhātā bhūyo jāta iti dvābhyām*[9]) *ājyena caturgṛhītenājyabhāgānte juhoti* (2) . . . . *iti dvābhyāṃ sthālīpākasya* (3) . . . . *ity upasthānam.*

   VGS III. 8—11 mentions two other ceremonies between the *nāmakaraṇa* and the *annaprāśana*, called *dantodgamana* and *putrābhimantraṇa*, which do not occur in any other text.

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[4]) MS II. 6. 12 : 71. 14—15, RV IV. 40. 5, TS I. 8. 16. 2.

[5]) MS IV. 14. 14 : 239. 17—18, RV X. 88. 11.

[6]) See I. 2. 4; here only one verse is used.

[7]) See our. comm.: *mantraliṅgād ādityam upatiṣṭhed nāgnim.*

[8]) This verse occurs also II. 14. 31; there is no other parallel.

[9]) See for these verses Caland, Versl. en Med. Kon. Ac. v. W., Amsterdam, Afd. Letterk., Reeks V, Deel 4, p. 489.

I. 20 Annaprāśana The (first)feeding (of the child) with (solid) food

See for this ceremony Hillebrandt, Ṛit. Lit., p. 48 sq.

1. Now the feeding with food (is to be explained).

2. Having cooked a mess of rice in milk in the fifth or sixth month (after the birth of the child), having washed and adorned (the boy) and having dressed (him) in a new garment and having made an oblation with the verse: Lord of food, give us food which is painless and strengthening, make (me) grow, the giver, bestow vigour on us, on (our) two-and four-footed ones[1]), he causes him (the boy) to eat (from the mess) in a golden (plate), while pronouncing the verse: The sap from food, from parisrut* he drank through Brahman(?) (as) power, (which is) the true force by R̥ta, the pure drink from (Soma-) juice, this power of Indra, this juice, (which is) immortal and sweet[2]).

According to the unanimous testimony of the texts (see Hillebrandt, l. c.), included BhGS I. 27[3]), KGS XXXIX. 1[4]) the time for this ceremony is the sixth month; VGS III. 12 does not mention any month at all[5]). For a detailed description of the composition of the food, see ĀGS I. 16. 2, ŚGS I. 27. 2 sqq, PGS I. 19. 5 sqq etc.
The word *hiraṇyena* has been translated in accordance with our comm., who explains: *hiraṇmayena kalāpena* and *hiraṇmayyāṃ pātryām.*

3. He should show (the boy) weapons decorated with jewels and gold (?).

Translation uncertain: what do the words *ratnasuvarṇopaskarāṇy āyudhāni** mean? Perhaps: gold and jewelled instruments (and?) implements (?).

4. He should embrace (i. e. take in his hands?) all things he wishes for?).

Again a sūtra which is not clear.

5. Then the giving of food to Brahmins (takes place).

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[1]) MS II. 10. 1 : 132. 5—6.

[2]) MS III. 11. 6 : 149. 1—2.

[3]) It runs: *athainaṃ ṣaṣṭhe māsy annaṃ prāśayati tasya sa eva prāśana-kalpo yo medhājanana etāvan nānā bhūr ity agre prāśayati bhuva iti dvitīyaṃ suvar iti tṛtīyam.*

[4]) It runs: *ṣaṣṭhe māse annaprāśanaṃ danteṣu vā jāteṣu,* etc.

[5]) It runs: *agnidhanvantarī putravatī chāgameṣābhyām iṣṭvā dīrghāṇāṃ vyāhṛtibhiḥ kumāraṃ catuḥ prāśayet,* etc.; probably the words *putrasya jātadante* (III. 9) are still valid for the *annaprāśana.*

6. The reward is a garment.

The sūtras 3—6 do not occur in all MSS; our comm. does not mention them. Perhaps they do not belong to this ceremony at all.

I. 21 Cūḍākarma The tonsure of the child's head

See for this ceremony Hillebrandt, Rit. Lit., p. 49 sq, Keith, Religion, p. 369.

1. In the second half of the third year (after the birth of the child) he should shape (the hair of the boy) in the form of a cūḍā; (this cūḍākarma takes place) during the northern course of the sun, in the bright half of the month, under an auspicious nakṣatra, except 1) on the ninth tithi (of the lunar half-month).

According to the majority of the Gṛhya texts (see Hillebrandt, l. c.) the time for performing this ceremony is the third year after the child's birth; cf. e. g. JGS I. 11 *tṛtīye saṃvatsare jaṭāḥ kurvīta*, with the addition: *garbhatṛtīya ity eke* 'in the third year reckoned from the beginning of pregnancy, according to some authors', and VGS IV. 1 *tṛtīyavarṣasya jaṭāḥ kurvanti yathā vā kulakalpaḥ* (see Hillebrandt, l. c.); BhGS I. 28 has: *athāsya sāṃvatsarikasya cauḍam kurvanti*, in accordance with other texts (PGS II. 1. 1, ŚGS I. 28. 1, VkhS III. 23).
In stead of Mān.'s *bhūyiṣṭhe gate* KGS XL. 1 reads: *bhūyiṣṭhagate*; both expressions mean, 'after the greater part (of the third year) has elapsed', cf. Dev. a. l.: *yas tṛtīyo varṣas tasya bhūyiṣṭhabhāge* (specified by *māsāṣṭake* in Br. and by *aṣṭamamāsi* in Ād.) *gate*.
For the other indications contained in this sū. as to the time, see e. g. HGS II. 6. 2. KGS XL. 9 *śuddhapakṣasya puṇyāhe parvaṇi vā*, JGS I. 11 *udagayane pūrvapakṣe puṇye nakṣatre*.
As to the form in which the boy's hair is to be cut, see Hillebrandt, p. 50 and the following precepts: KGS XL. 2 sqq *dakṣiṇataḥ kapujā* (i. e. *cūḍā*) *vasiṣṭhānām* (2) *ubhayato 'trikaśyapānām* (3) *muṇḍā bhṛgavaḥ* (4) *pañcacūḍā aṅgirasaḥ* (5) *vājim* (?, the commentaries explain: *keśapaṅkti*) *eke* (6) *maṅgalārthaṃ śikhino 'nye* (viz. Agastya, Viśvāmitra) (7) *yathākuladharmaṃ vā* (8); BhGS I. 28 (*cauḍaṃ kurvanti*) *yatharṣi yathopajñaṃ vā* (see Salomons' Introd., p. XX); VGS IV. 18—19.

2. After having made oblations with the Jaya-formulae etc. 2), he addresses hot water with the verse: With hot water, O Vāyu,

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1) The expression *anyatra navamyām* also occurs II. 1. 2; *anyatra* means 'excepted', cf. Renou, Gramm. sanscr., p. 172 (§ 132c).

2) See I. 11. 14.

(come hither), with long life for the yajamāna; may Savitṛ (and) Varuṇa give (this) to the pious yajamāna.3)

Cp. KGS XL. 9: . . . . *jayaprabhṛtibhir hutvā . . . . uṣṇā apo 'bhimantrayate.* See for the water which is used at this ceremony, Hillebrandt, l. c. and for other preparatory actions, ibid. and JGS I. 11 *dakṣiṇato 'gneś catvāri pūrṇapātrāṇi nidadhyād vrīhiyavānām abhito madhye tilamāṣānām*; VGS IV. 2 *agnim upasamādhāya . . . . dakṣiṇato 'gner brāhmaṇam upaveśyottarata udapātraṃ śamīśamakavat*; BhGS I. 28 *apareṇāgniṃ gomayapiṇḍaṃ sarvabījānīty upaniyamya sarvabījānām agraṃ gomayapiṇḍe nyupya śitoṣṇā apaḥ samānīya.*

3. With the verse: May Aditi shave (your) hair, may the water moisten (you) for prosperity, may Prajāpati hold (you) again and again for prosperity4), he moistens (the boy's) hair.

Mān. reads *abhyundati* as against *abhyundet* in KGS XL. 10 and *abhyundyāt* in VGS IV. 8.

4. With the words: Herb, protect him5), he puts one blade of Darbhagrass in the right side of his hair.

ĀGS I. 17. 8 mentions three blades of grass, JGS I. 11 three or one, KGS XL. 11, VGS IV. 9 (*darbham ūrdhvāgram*), Mān. and HGS II. 6. 7 only one. KGS XL. 11 reads *dakṣiṇe* as against *dakṣiṇasmin* in Vār. (IV. 8) and Mān. See also Hillebrandt, p. 49.

5. With the words: Axe, do not harm him6), he touches (the blade of Darbha-grass and the hair) with a razor.

KGS XL. 11 and VGS IV. 11 both use the expression *kṣureṇa abhi-ni-dhā-*7). See ĀGS I. 17. 9 . . . . *niṣpīḍya lauhena kṣureṇa*, explained by Nār. as

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3) The pādas a—b occur with varr. (see VV I, p. 226, § 329) in KGS XL. 9, VGS IV. 8, which also has a verse *śītena vāya udakenedhi*, JGS I. 11 and other texts; Mān. 's reading *vāyur* (our comm. ad I. 21. 13 reads *vāyo*) *udakenet* is corrupt. The padas c—d do not occur in other texts; Caland in marg. calls them 'fabricage'.

4) Pāda a is to be found in VGS IV. 8, ĀGS I. 17. 6, cf. AV VI. 68. 2 and other texts; pāda b in VGS l. c., AV l. c., etc.; the pādas c—d occur in JGS I. 11 (*suvaptavai* in stead of *svastaye* as Mān. has) with the precept *dhārayed* (sc. *keśān sadarbhapiñjūlīkān savyahastena*).

5) MS III. 9. 3 : 115. 18.

6) MS III. 9. 3 : 115. 18.

7) Dev. on KGS l. c. explains it by: *kṣureṇābhinidhāyāvaṣṭabhya sadarbhān keśān.*

follows: *tāni kuśapiñjūlāni niṣpīḍayati, teṣu kṣuraṃ sthāpayati* and JGS I. 11 (*keśān*) *ūrdhvaṃ trir ādarśena spṛṣṭvā*, etc.
For the razor itself see under sū. 7 below.

6. Thrice he shaves off parts of his hair with the three verses: The razor, with which Savitṛ has shaved the hair of king Soma (and) Varuṇa, may the Brahmin shave his hair therewith; may he be (blessed) with long life, may he attain old age. (I) [8]) — The razor, with which Pūṣan has shaved the head of Bṛhaspati (and) Indra for the sake of long life, therewith I shave your head for the sake of long life, of longevity, of life. (II) [9]) — The razor, with which this one goes about further and the sun sees him for a long time(?), therewith I shave your head for the sake of long life, of glory, of welfare. (III) [10])

In this sū. a preliminary shaving of the boy's hair is prescribed. The subject is the boy's father or a priest, see under sū. 7 below.

7. With the verse: When you shave, O shaver, his hair with this razor, (which is) dangerous(?), sharpe-edged, purify his head, do not take away his life [11]), he hands over the razor, which is made of copper, to the barber.

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[8]) In pāda b of this verse KGS XL. 11 and VGS IV. 12 have *vidvān* as against *keśān* in Mān.; in c KGS l. c. and VGS l. c. have *tena brahmāṇo vapatedam asya* (KGS *adya*) with other texts as against *tena brāhmaṇo vapatv* in Mān. For other varr. in this verse see the Vedic Variants.

[9]) In pāda a of this verse Mān. with VGS IV. 16 and other texts reads *yena pūṣā bṛhaspater*; KGS XL. 11 has two verses, one beginning with *yena dhātā bṛhaspater* (see JGS I. 11), the other with *yena pūṣā prajāpater*; in b KGS, VGS and JGS read *indrasya cāyuṣe 'vapat*; in c Mān. and Vār. read *tena te vapāmy āyuṣe* as against other readings elsewhere, e. g. KGS *tenāsyāyuṣe vapa*, JGS *tena ta āyuṣe vapāmi*. For other varr. see the VV.

[10]) In pāda a of this verse Mān. reads with Vār. *caraty ayam* as against *ca rātrī* in KGS and *carāty ayam* in JGS; in b Mān. reads *jyok ca paśyati sūryaḥ* as against *jyok ca paśyasi* (v. l. *-ti*) *sūryam* in VGS, *jyok paśyā ca sūryam* in KGS and *jyok ca paśyāti sūryam* in JGS; in d Mān. with KGS and JGS reads *suślokyāya svastaye* as against *dīrghāyutvāya suślokyāya suvarcase* in VGS. For other varr. see the VV.

[11]) In pāda a of this verse Mān. and KGS XL. 12 read *vartayatā* against *marcayatā* in other texts, see VV II, § 156, *parcayatā* in VGS IV. 17 and *varcayatā* in AVPaipp.; the following word is *sutejasā* in Mān. and AV VIII. 2. 17 as against *supeśasā* in KGS XL. 12, VGS IV. 17 and other texts; in

This precept is also connected with the same verse in KGS XL. 12, VGS IV. 17, JGS I. 11.
Hillebrandt, p. 49 gives details about the razor: generally it is made of copper, see e. g. ĀGS I. 17. 9, ŚGS I. 28. 14, BhGS I. 28 (*lohitāyasaṃ kṣuram*).

8. With the verse: May splendour not follow after your hair, may Dhātr̥ likewise give this (splendour) to you; Indra, Varuṇa, Br̥haspati and Savitr̥ have given splendour to you[12]), he addresses (the hair), as it falls to the ground.

   KGS XL. 13 and VGS IV. 14 read *prapatato* as against *pravapato* in Mān., which is obviously incorrect.

9. After having gathered it (the hair) up, a friend joins it onto a lump of the dung of a red cow.

   Cf. KGS XL. 14 (*suhr̥t parigrāhyān upyamānān haritagomaye samavacinoti*) [13]), VGS IV. 13 (*dakṣiṇato mātānya vāvidhavānaḍuhena gomayenābhūmigatān keśān parigr̥hṇīyāt*), ĀGS I. 17. 11, HGS II. 6. 12 sq, JGS I. 11 (*keśāṃś ca darbhapiñjūlīśeṣāṃś cānaḍuhe gomaye 'bhūmispr̥ṣṭe nidadhyād brāhmaṇasya purastāt paścād itarayor varṇayor*) and BhGS I. 28.

10. With the verse: Having shaved the hair of king Varuṇa, Br̥haspati, Savitr̥, Viṣṇu and Agni did not find (?) a great place for it, where they could put it down, between heaven and earth, between the waters and the sun (?) [14]), he addresses the hair when it is carried away in north-easterly direction.

    Cf. for this sūtra and this verse KGS XL. 15 (*prāgudīcīm* (*keśān*) *hriyamāṇān anumantrayate*); VGS IV. 21 uses this verse for another purpose, see under sū. 11 below.

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pāda c *śundhi* stands for *śunddhi*, an imper. pres. (- dh - has been written in stead of -ddh-, see Wackernagel, Ai. Gr. I, § 98); KGS XL. 12 and PGS II. 1. 19 have *śundhi*, ĀGS I. 17. 16 and Mp II. 1. 7 *śunddhi*, VGS IV. 17 *śundha* (a misprint?); AV l. c. has *śumbhan* (*mukham*); the v.l. *śumbham* is a gerund according to VV I, p. 162, § 250.

[12]) See for this verse KGS XL. 13, VGS IV. 14 and TBr II. 7. 17. 2.

[13]) The comm. explain: *haritagomayena saṃmiśrīkr̥tya piṇḍīkaroti* (Dev.), *tān ārdragomaye ekīkr̥tya sthāpayati* (Br.), *miśrayitvā piṇḍaṃ karoti* (Ād.).

[14]) See for this verse HGS II. 6. 12, Mp II. 1. 8, KGS XL. 15, VGS IV. 21. In pāda c *mahatam* as Mān. has it is a corruption for *mahat* in Vār. (HGS, Mp and KGS read *bahudhā*); in the same pāda *na vindan* as Mān. has it is a corruption for *anvavindan* in KGS and VGS (HGS *vyaicchan*). The readings *apasyuḥ* (MGS) and *avasyuḥ* (KGS) may be corruptions for *apaḥ suvaḥ* as HGS and Mp have it (VGS has *apa svaḥ*), see VV II, § 833.

11. 'The wife (i. e. the boy's mother?) should put (the lump of cowdung with the hair) in a place rich in trees, plants, etc.', according to Śruti.

Cf. VGS IV. 21: . . . . *uttarapūrvasyāṃ gṛhasya mūṣyām antarā gehāt paladaṃ ca nidadhyād arikte vā vapane* 15), KGS XL. 16: *arikte paryāśreṣayata iti śrutiḥ* 16), ŚGS I. 28. 23: *prāgudīcyāṃ diśi bahvauṣadhike deśe 'pāṃ vā samīpe keśān nikhananti*, PGS II. 1. 23, KhGS II. 3. 31: *araṇye keśān nikhaneyuḥ* (see GGS II. 9. 26 sq, BhGS I. 28), HGS II. 6. 12: *goṣṭha udumbare darbhastambe vā nikhanati*, JGS I. 11: *dhānyapalvale goṣṭhe vā keśān nikhanet.*
Our comm. explains the word *arikte* by: *dhānyādipūrṇe*, see Dev. on KGS l. c.: *dūrvālatāvanaspatiprabhṛtau śītapradeśe.*
I have been unable to identify the Śruti-text mentioned both in Mān. and Kāṭh. 17)

12. He gives a choice part of his possessions 18) to the kartṛ (of the ceremony, i. e. the priest); to the barber (he gives) a dish filled with sesamum-seeds, round which fine threads are twisted (?).

For the words *pakṣmaguḍaṃ tilapiśīlam* see KGS XL. 18 *pakṣmaguṇaṃ tilapeśalam* and VGS IV. 23 *pakṣmaguṇam tilapiśitam*; the comm. on KGS l. c. explain it by: *sūkṣmair ūṇīguṇair* (?) *veṣṭitaṃ tilapātram* 'dish with sesamum-seeds round which fine threads are twisted' (Dev.) and (*pakṣmaguṇam*) *aurṇaguṇaveṣṭitaṃ tilapūrṇaṃ śarāvam* (Ād.); a word *piśīla* 'dish' occurs in ŚBr, *piśīlamātra* occurs in a comm. on ĀpŚS. 19)
See also for the barber's reward ŚGS I. 28. 24: *nāpitāya dhānyapātrāṇi*, cf. ibid. 6 *vrīhiyavānāṃ tilamāṣānām iti pātrāṇi pūrayitvā.*

Godāna The ceremony of the shaving (of the boy's) beard

13. With the same ceremonial (is performed) in the sixteenth year the shaving of (the boy's) beard, or (this shaving is performed) when he is going to study the Agni (-cayana-part of the MS); "Agni belongs to the Godāna according to the Maitrāyaṇīyas", so Śruti says.

For this Godāna-ceremony in general see Hillebrandt, Rit. Lit., p. 50. Several Gṛhya-texts deal with this ceremony, in the same way as Mān.

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15) A comm. on VGS explains: *pūrṇe bhāṇḍe nikṣipet.*

16) Kāṭh. 's reading *paryāśreṣayati* probably indicates that Mān.'s *patny āśleṣayed* is corrupt, the comm. (on KGS) unanimously giving a friend (*suhṛt*, cf. HGS II. 6. 12 *yo 'sya rātir bhavati*) as the subject of this sū.; see also under sū. 9 above.

17) Our comm. gives only vague indications: *śrutigrahaṇam ādarārtham* and *punaḥ punaḥ śrutigrahaṇaṃ kurvan saṃskārāṇāṃ vedamūlaṃ smaraṇam iti darśayati.*

18) For *vara* see I. 11. 27.

19) Both references after Monier-Williams' Dictionary.

does, in connection with and after the example of the *cūḍākarma*, see e. g. ĀGS I. 18. 1, ŚGS I. 28. 18 sqq, GGS III. 1. 2; KGS XLIV. 1—4 and VGS IX. 1—5 on the other hand deal with it separately, after the treatment of the *cāturhautṛka* (see MGS I. 23. 1 sqq) and the *upaniṣadarhāḥ* resp. (see MGS I. 7. 1 sqq).

The words *agniṃ vādhyeṣyamāṇasya* are also to be found in VGS IX. 1; KGS XLIV. 1 has *agnau vā samāpte*. In all these cases the word *agni* means *agniciti* (or *agnicayana*) 'the construction of the altar', resp. those passages from the Saṃhitās (MS III. 1. 2 : 2. 13 sqq; KS XIX. 1 sqq as far as XXII. 14 : 70. 19, see footnote below) which deal with this construction. [20]) Thus Kāṭh. on the one hand and Mān.-Vār. on the other differ in prescribing the *godāna*-ceremony after or before the study of the *agnicayana*.

The following words in Mān. *agnir godāniko maitrāyaṇir iti śrutiḥ* are to be compared with *agnigodāno maitrāyaṇiḥ* in Vār. l. c. Both expressions are far from being clear. The commentaries do not offer much help.

We can only give an approximate explanation: Agni belongs to the *Godāna* according to the Maitrāyaṇīyas, (this probably means, 'as it is said in the Maitrāyaṇīya-Brāhmaṇa', which work has been lost, see BŚS XXX. 8, p. 401, l. 11 in Caland's edition), thus according to Śruti (these words are omitted (?) in Vār.) and therefore the study of the Agnicayana is to be preceded by the *Godāna*'. It is also noteworthy that 'by the followers of the Sāmaveda the ceremony of the *Godāna* . . . . was connected with their system of *Vratas*; the undergoing of the *Godāna-vrata* enabled the student to study the *Pūrvārcika* of the SV' [21]), see JGS I. 16 sqq, GGS II. 1. 28 where a series of different *vratas* is enumerated, see Hillebrandt, p. 56 sq, Oldenberg, SBE XXIX, p. 78 sqq on ŚGS II. 12. 1.

That this statement does not only hold good for the Sāmavedins, is proved by Kāṭh. which also admits the *godāna* in the Vrata-system [22]), see also Vār. (above); Mān. I. 23 deals with a number of *dīkṣāḥ* 'consecrations' or *vratas*, which introduce and accompany the study of special passages of the Saṃhitā; in I. 4. 12 sqq we find similar precepts (see our remarks); Mān. thus divides among different chapters sūtras which intrinsically belong together. [23])

14. He shaves off (the hair of his beard) with the verse: May Aditi shave off his beard, etc., and substituting ('*hair*') by '*beard*', and with the verse: Purify his face, etc., and substituting ('*head*') by '*face*'.

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[20]) Cf. also Ād. on KGS l. c.: *bahviṣṭake hiraṇyagarbhānte paṭhita ity arthaḥ*; in a footnote Caland says: '*Bahviṣṭake* is apparently a designation of the *agnicayana* part of the Yajur Veda'.

[21]) Oldenberg, SBE XXX, p. 69 on GGS III. 1. 1.

[22]) The comm. on KGS XLIV. 1 are not unanimous: *ṣoḍaśe varṣe . . . brahmacāriṇā godānasaṃjñaṃ vrataṃ kartavyam* (Dev.), but Ād. says: *naitad vedavratam, keśavāpanam evāsmin kāle vidhīyate.*

[23]) See our comm. on I. 21. 14: *godānam uktaṃ dīkṣāsu madhye cūḍākaraṇena godānaṃ vyākhyātam iti vaktavyaṃ syāt.*

See for the verses used in this sū. the sūtras 3 and 7 above.
In other texts other parts of the body are also shaved, see Hillebrandt, p. 50 and JGS I. 18: *sarvāṇi lomanakhāni vāpayec cchikāvarjam ity audgāhamaniḥ.*

I. 22 Upanayana The initiation of the student

See Hillebrandt, Rit. Lit., p. 50 sq, Keith, Religion, p. 369 sqq.

1. The initiation of the student (takes place) in the seventh or ninth year.

See Hillebrandt, p. 50 and KGS XLI. 1 sqq (*saptame varṣe brāhmaṇasyopāyanaṃ, navame rājanyasya, ekādaśe vaiśyasya*) VGS V. 1 (*garbhāṣṭameṣu*[1]) *brāhmaṇam upanayet ṣaṣṭhe saptame pañcame vā, tato garbhaikādaśeṣu kṣatriyaṃ, garbhadvādaśeṣu vaiśyam*), JGS I. 12 (*saptame brāhmaṇam upanayīta, pañcame brahmavarcasakāmaṃ, navame tv āyuṣkāmam, ekādaśe kṣatriyaṃ, dvādaśe vaiśyam; nāti ṣoḍaśaṃ upanayīta*[2]) *prasṛṣṭavṛṣaṇo hy eṣa vṛṣalībhūto bhavatīti*, 'for (in this case) his testicles are destroyed, he becomes equal to a *śūdra*, it is said in holy tradition'.
Mān.'s precept is very simple and makes no distinction between the three castes, see under I. 22. 7 and 11 below.

2. He[3]) murmurs the verse: With him, who has come hither, we have come together; may he in the first place drive away (our) pain; may we, being unhurt, walk for the sake of prosperity with him who goes(?) in all directions; (may he walk) for the sake of prosperity until (he returns to) his house[4]), when he meets (his future student), whose hair has been shaved off, who is washed, (whose eyes are) anointed, (whose face is) anointed, who is adorned and who is invested with the sacred thread.

See Hillebrandt, l. c. and KGS XLI. 5 (*snātoptakeśe*), VGS V. 6 (*paryuptinaṃ snātam abhyaktaśirasam*), JGS I. 12 (*snātam alaṃkṛtam aktākṣaṃ kṛtanāpitakṛtyam*). For the word *yajñopavitinā*, see Ād. on KGS XLI. 8 and Caland's footnote.

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[1]) See e. g. ĀGS I. 19. 2 and elsewhere.

[2]) Cf. KGS XLI. 4 *ā ṣoḍaśād brāhmaṇasyānatikrama ā dvāviṃśād rājanyasyā caturviṃśād vaiśyasya* and VGS V. 3 *prāk ṣoḍaśād varṣād brāhmaṇasyāpatitā sāvitrī* . . . . etc. *ata ūrdhvaṃ patitasāvitrikā bhavanti nainān yājayeyur nādhyāpayeyur na vivaheyur na vivāhayeyuḥ.*

[3]) I. e. the teacher.

[4]) This verse occurs in HGS I. 5. 1, Mp II. 3. 1, Mbr I. 6. 14. In pāda b HGS and Mp read *pra su mṛtyuṃ yuyotana*, Mbr *pra sumartyaṃ yuyotana* as against *prathamam artiṃ yuyota naḥ* in Mān.; in pāda d the other texts read *caratād iha* (or *ayam*) as against *caratā diśaḥ* in Mān.; this is clearly a corruption, see for similar cases VV II, p. 386, § 837.

3. Then he gives him (i. e. the student) a garment; having made him put on this new garment with the verse: The divine women, who spun, who spread, who wove, who drew out on both sides the ends (of the garment), may these goddesses wrap you up into old age, blessed with life put on this garment[5]), having grasped him from behind[5]), having offered the two Āghāras and the two Ājyabhāgas, having poured sour milk into the remainder of the butter, he causes him to eat from this (mixture of ghee and sour milk) with the verse: I have commemorated Dadhikrāvan, the victorious, booty-winning horse; may he make our mouths sweet-smelling, may he prolong our life-times.[6])

For the new garment see Hillebrandt, l. c., KGS XLI. 5—6, VGS V. 9, JGS I. 12, where three different verses *yathāvarṇam* 'according to (the student's) caste', are prescribed.
For the eating see VGS V. 6 *dadhnaḥ kumāraṃ triḥ prāśayet*, the causative form, which we also expect in our text instead of the form *prāśnāti*, the subject of the whole sū. being the teacher.

4. 'Who are you by name?' (the teacher) says.

5. After he has said his name, he (i. e. the teacher) pronounces his name, whilst taking his hand with the verse: By the impulse of god Savitṛ, with the arms of the two Aśvins, with Pūṣan's hands I seize your hand, N. N., while his (i. e. the students) face is turned eastward and his (own) face is turned westward, while he (i. e. the teacher) is standing upright and the student is sitting, his right (hand), which is directed upwards, with his (own) right (hand), which is directed downwards, his (hand) which is not empty, with his (own hand) which is not empty[7]); while pronouncing (in turn?) the words: Savitṛ has seized your hand, N. N. — Agni is your teacher — God Savitṛ, this is your student,

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[5]) See I. 10. 8.

[6]) MS I. 5. 1 : 66. 6—7.

[7]) Cf. I. 10. 14 (*pāṇigrahaṇa*); Dev. on KGS XLI. 16 says: *vivāhoktavidhinā*. See also JGS I. 12: *tāv añjalī kuruta uttarata ācāryas tam anyo 'dbhiḥ pūrayen nisrāveṇetarasya pūraṇam* "each joins his hands together, palms upwards, the teacher holding his own hands above those of the student; the hands of the teacher should be filled with water by some other person, so that by the trickling down of that water the hands of the other (i. e. the student) are filled."

protect him, may he not pass away[8]) — Whose student are you? — You are the student of breath — Who initiates you (and) whom? — To 'Whom'[9]) shall I consign you — To whom shall I consign you? — To this one I consign you — To Bhāga I consign you — To Aryaman I consign you — To Savitr̥ I consign you — To Sarasvatī I consign you — To Indra and Agni I consign you — To the All-Gods I consign you — To all the gods I consign you, he consigns (him, i. e. the student to the deities mentioned above).

See for this sū. e. g. ĀGS I. 20. 4 sqq: . . . . *devasya tvā savituḥ*, etc., *pāṇim . . . . gr̥hṇīyāt, savitā tvā*, etc. . . . . *dvitīyam, agnir ācāryas tavāsāv iti tr̥tīyam, ādityam īkṣayet deva savitar eṣa te . . mr̥tety ācāryaḥ*, KGS XLI. 15 sqq: *ko nāmāsīty ukte 'bhivādane*[10]) *prokte 'sā ahaṃ bho iti pratyāha; devasya tvā savituḥ . . . . gr̥hṇāmy asā upanaye 'sau, savitā te hastam agrahīd, agnir ācāryas tava, kas tvā kam upanaye 'sau, kāya tvā paridadāmi, kasya brahmacāry asi* (*iti*?), *prāṇasya brahmacāry asmīti pratyāha, prajāpataye tvā paridadāmi, devāya tvā savitre p., br̥haspataye tvā p., deva savitar eṣa te brahmacārī taṃ gopāyasva dīrghāyuḥ sa mā mr̥ta, agniputraiṣa te vāyuputraiṣa te sūryaputraiṣa te viṣṇuputraiṣa te brahmaputraiṣa te brahmacārī taṃ gopāyasva dīrghāyuḥ s. m. m., brahmacāry asi apo 'śāna karma kuru divā mā suṣupsīḥ vācaṃ yaccha.*
These quotations offer sufficient evidence to make us conclude that Mān.'s text in the second part of this sū. is short and probably not complete. Indications as contained in Kāṭh. (e. g. the personal endings of the verb *upa-nī-*: *upanaye* in Kāṭh. as against *upanayate* in Mān., the intercalation of the word *iti*, etc.), that a dialogue is held between the teacher and the student, are lacking in Mān.; Vār. has no parallel.

6. While touching the place of his (i. e. the students) heart, he murmurs: You are the knot of Brahman, may it not be freed from you[11]); (while touching) the place of his breath (he

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[8]) The form *vr̥tat* must be an injunctive aor.; ĀGS I. 20. 7 and KGS XLI. 17 read *mr̥ta*.

[9]) For *kāya tvā paridadāmi* see Upanayana-brāhmaṇa, p. 491: *ko vai prajāpatiḥ; prajāpataya evainaṃ tat paridadāti.*

[10]) See Hillebrandt, p. 55 and MGS I. 18. 1.

[11]) Knauer reads: *sa te mā visrasat*; a number of MSS have: *visraṃsa°-*, cf. KGS XLI. 13 *mā visraṃsa* (with the precept *granthiṃ kr̥tvā* in the girdle), JGS I. 12 *mā visrasa* which is followed by *amr̥ta mr̥tyor antaraṃ kuru* and the precept: *nābhideśam ārabhya*; VGS V. 21 only has: *brahmaṇo granthir asīti nābhideśam* (sc. *anvārabhya japet*).

murmurs): You are the knot of breaths, (may it not be freed from you).[12]

7. With the verse: A protector of right, a helper in mortification, a slayer of goblins, an overpowerer of foes, do you, O blessed One, surround us from all sides; may we who wear you not perish, O fortunate girdle[13], he (i. e. the student) takes (from the hands of the teacher) a broad, threefold girdle made of Muñja-grass.

KGS XLI. 11 connects this verse with the precept: . . . . *vācayan mekhalām ābadhnīte*, the teacher being the subject, see VGS V. 7, JGS I. 12. According to the majority of the Gṛhya-texts the girdles are different for a *Brahman, Kṣatriya* and *Vaiśya*, see Hillebrandt, p. 52 and KGS XLI. 12: *mauñjīṃ trivṛtaṃ brāhmaṇāya prayacchati, maurvīṃ dhanurjyāṃ rājanyāya, sautrīṃ vaiśyāya*, VGS V. 7: *mauñjīṃ triguṇāṃ triḥ parivītāṃ mekhalām* . . . . etc. as Kāṭh., but: *śāṇīṃ vaiśyasya*; JGS I. 12 also mentions three different girdles (*muñjamiśrāṃ tāmalīṃ vaiśyasya*), but continues: *mauñjīṃ vā sarveṣām*, cf. GGS II. 10. 14. See for this girdle also I. 1. 2.

8. With the verse: Young, well-dressed, girded, he has come (to us); he becomes still more beautiful, being born (again?); the wise kavis initiate him, stirring good thoughts, loving the gods in their minds[13a], he (i.e. the teacher) ties the girdle round him thrice, from left to right.

See for parallels ŚGS II. 2. 1, GGS II. 10. 37, HGS I. 4. 4, etc.

9. He makes three 'male' knots, (in this girdle).

The words *puṃsaḥ granthīn* are not clear; see what has been said in connection with *pumāṃsaṃ granthim* in I. 11. 5.[14]
Cf. also e. g. ŚGS II. 2 2: *granthir ekas, trayo 'pi vā, api vā pañca*, HGS I. 4. 5: *uttarato nābhes trivṛtaṃ granthiṃ kṛtvā dakṣiṇato nābheḥ parikarṣati.*

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[12] See HGS I. 5. 12, followed by *sa mā visrasaḥ*, Mbr I. 6. 20 (GGS II. 10. 28: *anantarhitaṃ nābhideśam abhimṛśet*), VGS V. 21 followed by *sa mā visrasad* and *hṛdayadeśam anvārabhya japet.*

[13] There are several variants: in a JGS I. 12, Mp II. 2. 10 read *paraspī*, Mbr I. 6. 28 *parasvī* (see VV. II, § 198: "may be a case of dissimilation from initial *p-*".) as against *tarutrī* in Mān. and KGS XLI. 11; in c Mān. reads with Mbr KGS and VGS V. 7 *samantam* as against *samantād* in JGS; in c Mān. reads with JGS *abhiparyehi* as against *anuparyehi* in VGS, *anuparehi* in KGS.

[13a] MS IV. 13.1 : 199. 13—14.

[14] Our comm. explains: *puṃsa iti napuṃsakanivṛtiyarthaḥ napuṃsakasya bhavati; anye tu granthiviśeṣaṇaṃ śabdam ācakṣate; veṣṭitān granthīn vatsapāśān vā karoti brahmacārī ādānasambandhāt.*

10. When the girdle is tied round him, he murmurs the verse: This (girdle), guarding (me) from slander, purifying my ancient caste, granting strength for exhalation and inhalation, has come (to me), the propitious goddess; O blessed girdle, may we not perish (I)[15]); (the teacher should murmur the verse): May he (?) establish your heart in my will; may your will follow my will; may you rejoice in my word with your whole mind; let Bṛhaspati join you to me (II).[16])

KGS XLI. 9 uses the second verse with the precept: *nābhideśād ūrdhvaṃ pāṇinonmārṣṭi*, cf. JGS I. 12 *dakṣiṇam aṃsam anvavamṛśya . . . . hṛdayadeśam ārabhya* (in the verse we find the reading *mayi* (Mān. has *mama*) *vrate hṛdayaṃ te astu*), PGS II. 2. 16 (same precept), ĀGS I. 21. 7 *hṛdayadeśe 'syordhvāṅguliṃ pāṇim upadadhāti*, ŚGS II. 3. 5—4. 1.
There are no indications at all which point to a similar use of this verse in our sū. We therefore accept Knauer's suggestion (note a. l.) that the sū. should be completed by the verb *japati* (cf. the comm. . . . . *ity ācāryo japati pitā vā*), see for an anologous case II. 1. 14. The first verse is to be murmured by the student, the second one by the teacher or the student's father.

11. After having handed over to (the student) a staff of wood of a tree fit for sacrifice and the skin of a black antilope, he makes him worship the sun while pronouncing the verses: O road-lord of the roads, may I reach the end of this best road succesfully (I)[17]) — That eye, which is created by the gods, which rises bright in the east, may we see it a hundred autumns; may we live a hundred autumns, may we hear a hundred autumns, may we speak a hundred autumns, may we be undejected a hundred autumns and more than a hundred autumns (II)[18]) — The wisdom (which

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[15]) There are many varr. in this verse: in b KGS XLI. 11 and VGS V. 7 read with all other texts *pavitram* 'as a purifier' as against *purāṇam* (?) in Mān., see Caland, Versl. en Med. etc., p. 495 (see under sū. 13 below); in c Mān., KGS and VGS read *ābhajantī* as against *āharantī* (Mbr I. 6. 27) or *ābharantī* (Mp II. 2. 9); in d Mān. reads with VGS *śivā* as against *sukhā* in KGS.

[16]) See for this verse I. 10. 13, where we read (in d) *prajāpatis* as against *bṛhaspatis* here.

[17]) For *adhvānām adhvapate* see p. 66, footn. 11; in b we have to read *svasty asya-* in stead of *svastasya-*, see VGS V. 30.

[18]) Cf. MS IV. 9. 20 : 136. 4—5; Knauer already remarked that our sū. does not give this verse in accordance with MS, cf. HGS I. 7. 10.
It is noteworthy that in KGS XLI. 14 (see XXIV. 11, XXV. 43) this verse is cited *pratīkena* though it does not occur in our KS. Was it perhaps contained in a *Mantrādhyāya*?, see Caland, Introd. p. VI sq.

dwells) in the Apsarases, the intelligence (which dwells) in the Gandharvas, the divine and human (?) wisdom, may they both enter into me here (III). 19)

Hillebrandt, p. 52 gives details about the kind of wood, from which the student's staff is to be made; KGS XLI. 22 20), JGS I. 12 21) and VGS V. 27 prescribes three different kinds of wood for the three castes.
The same remark holds good for the skin, see Hillebrandt, p. 51 sq, KGS XLI. 13 22) and JGS I. 12 23); VGS V. 9 only mentions a *kṛṣṇājinam* (*carma*).
The worshipping of the sun is also mentioned in KGS XLI. 14 and VGS V. 15.

12. After having led him round (the fire) with his right side turned to it, he makes him step onto a stone to the west of the fire, while pronouncing the verse: Come, step onto (this) stone; be firm like a stone; may all the gods make your life-time a hundred autumns. 24)

This ceremony also occurs in other texts, cf. e. g. JGS I. 12, HGS I. 4. 1 sqq, ĀpGS 10. 9, KGS XLI. 8; Vār. does not mention it.
See also I. 10. 16.

13. After having strewn a large (layer of Darbha-grass) to the west of the fire and having sat down (upon it) with his legs folded under him (?), whilst sitting with his face turned eastward, he makes him (the student), who sits with his face turned westward, repeat the Sāvitrī-verse in Gāyatrī-metre, according to others however also (?) in Triṣṭubh-metre, according to others however also (?) in Jagatī-metre; (he makes him repeat this verse) after having said: Oṃ!, together with the Vyāhṛtis.

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19) KGS XLI. 18 reads pādas c—d: *daivī manuṣye yā medhā sā mām āviśatād iha*, cf. JGS I. 12, Mp II. 4. 6, HGS I. 8. 4, VGS V. 30.

20) It runs: *pālāśaṃ daṇḍaṃ brāhmaṇāya prayacchaty āśvatthaṃ rājanyāya naiyagrodhaṃ vaiśyāya*; VGS interchanges the last two kinds of wood.

21) It runs: *daṇḍam . . . . prāṇasaṃmitaṃ pālāśaṃ brāhmaṇasya bailvaṃ brahmavarcasakāmasya naiyagrodhaṃ rājanyasyaudumbaraṃ vaiśyasya pālāśaṃ vā sarveṣām.*

22) *Aiṇeyaṃ carma brāhmaṇāya prayacchati vaiyāghraṃ rājanyāya rauravaṃ vaiśyāya.*

23) *Brāhmaṇasyaiṇeyam uttaraṃ rauravaṃ rājanyasyājaṃ vaiśyasyaiṇeyaṃ vā sarveṣām.*

24) For this verse see KGS XLI. 8, JGS I. 12 (*imam aśmānam ārohasva*, etc.). In other texts e. g. ĀGS I. 7. 7, PGS I. 7. 1, GGS II. 2. 4 it is used at the *aśmāropaṇa* (see MGS I. 10. 16) in the marriage.

This sū. deals with the learning of the Sāvitrī-verse, for which see Hillebrandt, p. 53 sq.
The first part of it is elucidated by a passage from the Upanayana-brāhmaṇa (see Caland, Versl. en Med. Kon. Ac. v. Wetensch., Afd. Lett., Reeks V, Deel 4, Amsterdam, 1920, p. 492) which runs as follows: *mahad upastīryopastham kṛtvā prāṅ āsīnaḥ pratyaṅṅ āsīnāyānvāha.*
The following passages from other Gṛhya-texts may be compared: KGS XLI. 20 *paścād agner darbheṣu prāṅ āsīnaḥ pratyaṅṅ āsīnāya tat savitur iti sāvitrīṃ trir anvāha*, VGS V. 23 sqq *paścād agner darbheṣūpaviśati dakṣiṇataś ca brahmacārī* (23) *adhīhi bho ity upaviśya japati* (24) *prabhujya dakṣiṇaṃ jānuṃ* [25]) *pāṇī saṃdhāya darbhahastāv om ity uktvā vyāhṛtīḥ sāvitrīṃ cānubrūyāt* . . . . (25) *tat savitur vareṇyam iti gāyatrīṃ brāhmaṇāya, ā devo yātu savitā suratna iti triṣṭubhaṃ kṣatriyāya, yuñjate mana iti jagatīṃ vaiśyāya* (26).
The precept for learning three Sāvitrī-verses in different metres according to the three castes is also mentioned in ŚGS II. 5. 4—7, PGS II. 3. 7—9; PGS ibid. 10 says however that the Sāvitrī-verse in Gāyatrī is allowed for all castes. It is uncertain whether our text also makes this difference between the three castes, the interpretation of the words *api hy eke* being difficult. The comm. on Kāṭh. seem to point to a distinction between the castes. [26]) See also I. 2. 3.
For the meaning of the use of the word *vyāhṛtibhiḥ* in our sū. see e. g. ĀpGS 11. 11 sqq *vyāhṛtīr vihṛtāḥ pādādiṣv anteṣu vā, tathārdharcayor uttamāṃ kṛtsnāyām* [27]), where an allusion is made to the division of the verse, which is dealt with in the following sū. below. See also HGS I. 6. 11, BhGS I. 9. [28])

14. (While pronouncing the Sāvitrī-verse) he should (first) divide it into three parts, then (again) into two parts (?), then he should put it together into one part; (i. e. he should pronounce the Sāvitrī-verse first) by verse quarters (pāda by pāda), (then) by verse halves (hemistich by hemistich) and finally the whole verse.

There is an obvious parallelism between the two parts of this sū.: the second part contains an elucidation of the first. For this second part see e. g.

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[25]) Cf. Upanayana-brāhm., p. 429 *tāṃ na tiṣṭhann anubrūyān nordhvajñur āsīno na vrajan.*

[26]) See Caland, p. 175, n. 2: „I am in doubt as to the question, if the text of our sūtra had not also a passage running somewhat like this: *triṣṭubhaṃ rājanyāya jagatīṃ vaiśyāya.*"

[27]) Oldenberg, SBE XXX, p. 273 translates: '(When repeating the Sāvitrī pāda by pāda he pronounces) the Vyāhṛtis singly at the beginning or at the end of the pādas; in the same way (the first and second Vyāhṛti (?) at the beginning or at the end) of the hemistichs; the last (Vyāhṛti, when he repeats) the whole verse.'

[28]) It runs: *tasmai sāvitrīṃ paccho 'nvāha bhūs tat savitur vareṇyaṃ bhuvo bhargo devasya dhīmahi suvar dhiyo yo naḥ pracodayāt, atha dvitīyaṃ dve ca vyāhṛtī sāvitrīṃ cārdharco, 'tha tṛtīyaṃ sarvāś ca vyāhṛtīḥ sāvitrīṃ cānavānaṃ.*

ĀGS I. 21. 5, PGS II. 3. 5, GGS II. 10. 39, KGS XLI. 20 (*paccho 'rdharcaḥ sarvām antato*), VGS V. 26, JGS I. 12, Upanayana-brāhm. p. 492 [29] and Hillebrandt, p. 52.
The general meaning of this sū. is thus perfectly clear. The form *avakṛtya* (Knauer's emendation, the MSS reading *avakṛtvas*) only offers difficulties. One would expect an optative between *avagṛhṇīyāt* and *samasyet*; Böhtlingk suggested *avattām* after the v. l. *avatām* in one MS. Perhaps *dvākṛtvaḥ*, cf. *aṣṭaukṛtvaḥ* (Knauer, Einl. p. XLII), Printz, ZII V, 95.

15. Because (it is said?) that he (the teacher) recites (the Sāvitrī-verse to the student) on the morning after the third (night), after the second night, after the first night, after a year, twelve days, six days or three days, therefore it is to be recited immediately, according to Śruti.

The period which has to elapse before the learning of the Sāvitrī-verse varies according to the different texts, see Hillebrandt, p. 53 sq, JGS I. 12, BhGS I. 9. The reading of our sū. is not quite clear; it probably contains in a corrupt version a polemic against other texts. See also Upanayana-brāhmaṇa, p. 492 l. 1 sqq.

16. He gives as a choice part of his possessions [30], a goblet and a garment to the kartṛ (of the ceremony, i. e. the teacher).

See KGS XLI. 25 (*kartre varaṃ dadāti*) [31], VGS V. 39 (*gurave brahmaṇe ca varam uttarāsaṅgaṃ ca* ('an upper garment') *dadāti*) and Hillebrandt, p. 54.

17. Whosoever is desirous of wisdom, him (?) he causes to say in the shadow of a Palāśa-tree which is smeared with fresh butter: O glorious one, you are glorious; as you, O glorious one, are glorious, thus make me, O glorious one, glorious (I) — As you are the preserver of the treasure of the Vedas for the gods, may I thus become the preserver of the treasure of the Vedas for men (II). [32]

See KGS XLI. 20—21 which reads: . . . . *yaś ca* (this is better than *yasya tu* as Mān. has it) *medhākāmaḥ syāt* (sū. 20; cf. Caland, p. 174, n. 5: "Without the least doubt these last words belong to the next sentence, but as the commentators are unanimous in connecting them with this sū. (20), I have not deviated from their view.") *pālāśam ekasaraṃ daṇḍaṃ* (this last word must have been alien to the original text, see Caland, p. 177, n. 2) *navanītenābhyajya tasya chāyāyāṃ vācayati*, etc.; the second verse is read in Kāṭh. as follows: *yathā tvaṃ suśravo devānāṃ vedasya nidhigopo 'sy evam ahaṃ brāhmaṇānāṃ brahmaṇo nidhigopo bhūyāsam.*

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[29] It runs: *tāṃ* (sc. *sāvitrīm*) *trir eva kṛtvo 'nubrūyāt*; *trayaḥ prāṇāḥ*: *prāṇo vyāno 'pānas*; *tān evāsmin dadhāti*; *tāṃ dvir eva kṛtvo 'nubrūyād*; *dvau hi*: *prāṇaś cāpānaś ca*; *prāṇāpānā evāsmin dadhāti*; *tāṃ sakṛt samasyottamato 'nvāhaiko hi prāṇaḥ*; *prāṇam evāsmin dadhāti.*

[30] For *vara* see I. 11. 27.

[31] For the subject of this sū. see Dev.: *upanetre dakṣiṇāṃ dadāti brahmacāriṇaḥ svāmī pitā tadabhāve jyeṣṭhabhrātrādiḥ.*

[32] See for these two verses: ĀGS I. 22. 21, Mbr. I. 6. 31, BhGS I. 10, Mp II. 5. 1, VGS V. 27, KGS XLI. 21.

18. 'He always recites (i. e. teaches to his student) one, two, three or all these Vedas, whom (?) he, thus knowing, initiates', according to Śruti.

See KGS XLI. 24: *adhīte haiteṣāṃ vedānām ekaṃ dvau trīn sarvān vā yam evaṃ vidvān* (!) *upanayata iti śrutiḥ*; this is a quotation from the Upanayana-brāhmaṇa, p. 491.[33]

19. The rules for the studentship have already been explained.

Our comm. refers to I. 2. 6. See however KGS XLI. 27, where the comm. refer to ibid. I. 1 sqq[34], a passage which corresponds to MGS I. 1. 1 sqq. It is this passage, which is also meant here; VGS VI. 1 gives the rules for the studentship immediately after the *upanayana.*

20. Then he begs food, first from his mother and other women who are well disposed (towards him) or of as many (friendly disposed women) as there are in the neighbourhood.

See Hillebrandt, p. 55 and e.g. ŚGS II. 6. 5 sq, ĀGS I. 22. 6—7, PGS II. 5. 5—7, GGS II. 10. 43, VGS V. 28: *catasraḥ ṣaḍ aṣṭau vāvidhavā apratyākhyāyinyaḥ, mātaraṃ prathamam eke*; see also MGS I. 1. 2.

21ᵃ. The food he has gained by begging, he offers to his teacher.

This precept is common to the majority of the Gṛhya-texts, see Hillebrandt, p. 55, VGS V. 29.

21ᵇ. 'With his permission he should partake of it (himself)', according to Śruti.

See e. g. ŚGS II. 6. 7: *anujñāto guruṇā bhuñjīta*; the precept is a common one.

I. 23 Dīkṣās Observances

This chapter contains, as will be seen, several observances that are to be undertaken before the study of special sections of the ritual. It therefore continues and completes the *Vratāni* chapter (MGS I. 1, see I. 4. 12 sqq);

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[33] It runs: *bhūr bhuvaḥ svar ity āhemān evāsmai tat trīṃl lokān annādyāya prayacchati*; *bhūr iti vā ayaṃ loko, bhuvar ity antarikṣam, svar ity asau loka*; *imān evāsmai tat trīn vedān annādyāya prayacchati*; *bhūr iti vā ṛco, bhuvar iti yajūṃsi, svar iti sāmānv* . . . . etc.

[34] Çf. Ād.: *mārgavāsāḥ saṃhatakeśa ity ārabhyāgnīndhanāntam.*

Vārāha even connects these two chapters closely (chapter VI contains the *Vratāni*, chapter VII the *Vedavratāni*).

1. Now the undertaking of the Caturhotṛ-observance which lasts one year (is to be explained).

See KGS XLIII. 1 sqq, VGS VII. 1 sqq; KGS XLIII. 3 also mentions other periods of time for this observance (*saṃvatsaram aṣṭau māsāṃś caturo māsān vā*) and gives (ibid. 2) the following explanation: *brahmacārikalpena vratam upaiti*. See Ād. 's comm.: *mārgavāsāḥ saṃhatakeśa ityādinā vratam upaiti*, cf. MGS I. 1 sqq.

2. As obligatory actions (?) he should make oblations with the Caturhotṛ-formulae 1); together with oblations with the Ṣaḍḍhotṛ-formulae 2) (he should) finally (make) oblations with the Saptahotṛ-formulae. 3)

See VGS VII. 2: . . . . *caturhotṝn svakarmaṇo* 4) *juhuyāt saha pañcahotrā ṣaḍḍhotrā ca saptahotāram antataḥ*. In our translation we followed this text and took *antataḥ* (the opening word of the next sūtra in Knauer's ed.) with this sū. 5)
This rite has previously been explained in MŚS V. 2. 14. This seems also to be the case in Kāṭhaka, see the comm. on KGS XLIII. 1: *cāturhautṛkam anyatrādhītam iha śrotriyāḥ paṭhanti* (Br.), *c. anyatroktam* (Ād.) and Caland's footnote a. l.
We may infer from VGS l. c., which also mentions oblations with the Pañcahotṛ-formulae 6), that Caland's remark ad ĀpŚS XIV. 13. 1 7) (see Keith, Introd. TS-transl., p. CXXV) is right: 'Es scheint, dass mit den hier genannten Caturhotṛformeln auch die andern (die Fünf-, Sechs-, Sieben-

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1) See MS I. 9. 1 : 131. 3: The earth (is) the Hotṛ, the sky the Adhvaryu, Tvaṣṭṛ the Agnīdh, Mitra the Upavaktṛ.

2) See TA III. 6. 1; they do not occur in our MS.

3) See MS I. 9. 1 : 131. 10—12: Mahāhaviṣ (is) the Hotṛ, Satyahaviṣ the Adhvaryu, Acittapājas the Agnīdh, Acittamanas the Upavaktṛ, Anādhṛṣya and Apratidhṛṣya the two Abhigaras, Ayāsya the Udgātṛ.

4) The meaning of this word is not clear; Knauer reads *svakarmaṇo* (vv. ll. *-ṇe, -ṇau*); in MŚS V. 2. 14. 22 the same reading (v. l. *-ṇā*) occurs.

5) See also Knauer, Introd., p. LII, where he takes *antato* with sū. 2 with a reference to MŚS VII. 2. 3. (*caturhotṝn hotā vyācaṣṭe saha ṣaḍḍhotrā saptahotāram antato*). Cf. our comm.: *saptahotāram antata iti vacanāt.*

6) See MS I. 9. 1 : 131. 7: Agni (is) the Hotṛ, the two Aśvins the two Adhvaryus, Rudra the Agnīdh, Bṛhaspati the Upavaktṛ.

7) The Āp.-text runs: *saṃvatsaraṃ caturṇām eko nāśnīyāt tad vratam iti vijñāyate caturhotṝṇām anubruvāṇasya*, cf. KGS XLIII. 9 . . . . *na caturbhiḥ sahāsīta, na caturṇāṃ samakṣaṃ bhuñjīta na caturbhiḥ saha bhuñjītaikatamo vā* and MŚS V. 2. 14. 21.

und Zehnhotṛ-formeln [8])) mit einbegriffen werden, cf. MS I. 9. 6 : 138. 10 (cf. KS IX. 15 : 117. 11): *brahmavādino vadanti yad eko yajñaś caturhotātha kasmāt sarve caturhotāra ucyanta iti.* Die Formeln haben ihren Namen daher, dass in jeder 4, 5 usw. mystische Opferpriester, meistens mit dem *Hotṛ* als erstem, aufgezählt werden'. See also our comm. whose explanation points to the same, and Hillebrandt, Rit. Lit., p. 165 sq. In an article entitled '*Cāturhotṛka,* one of the newly discovered Pariśiṣṭas of the Maitrāyaṇīyas' by Raghu Vira (JVS II, 1, April 1935, p. 91—103), an edition and translation is given of a *Vārāhaśrauta-pariśiṣṭa* (Baroda Oriental Institute, MS 11234). This text is closely parallel to MŚS V. 2. 14 on which it throws some new light. See e. g. the passage p. 95: *karmādhyayanor vratāni* (MŚS ibid. 21): *tribhiḥ* (*saha*?) *saṃvatsaraṃ nāśnīyāt, trayāṇām ucchiṣṭaṃ na bhuñjīta, tribhyo na prayacchet.*

3. After he has given up this observance (in the same way as he undertook it), he (i. e. the teacher) should make him repeat two chapters from the beginning. [9])

4. He should make oblations in the same way, when he gives up this observance.

5. Now the undertaking of the Agni-observance, which lasts twelve nights (and days is to be explained).

The comm. refers with the words *agniṃ vādhyeṣyamāṇasyeti prasaṅgād āgnikī dīkṣābhidhīyate,* to MGS I. 21. 13, q. v. VGS VII. 4: *athāgnivratāśvamedhikī dīkṣā* (see sū. 14 below) *saṃvatsaraṃ dvādaśarātraṃ vā.*

6. After having made eight oblations with the verses: Harnessing mind first, etc. [10]), he makes six oblations with the formulae: Purpose, Agni, impulse, etc. [11]) and a seventh with the verse: Every mortal of the god, the leader, etc. [12])

Cf. VGS VII. 5 which only prescribes the second series of six oblations.

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[8]) See for the Daśahotṛ-formulae MS I. 9. 1 : 131. 1—3: (My) wish (is) the ladle, (my) heart the butter, (my) speech the altar, (my) thought the straw, (my) intention the fire, (my) discernment the Agnīdh, (my) lord of speech the Hotṛ, (my) mind the Upavaktṛ, (my) life the offering, (my) Sāman-(chant) the Adhvaryu.

[9]) I am not sure which two chapters are meant: perhaps MS. I. 9. 1—2; this *prapāṭhaka* is called in the colophon *cāturhotṛka.* The same difficulty occurs in the sūtras 7, 15, 23 and 25 below.

[10]) MS II. 7. 1 : 73. 8 sqq, see MGS I. 6. 2.

[11]) MS II. 7. 7 : 82. 7—9, see MGS I. 6. 2.

[12]) MS II. 7. 7 : 82. 10—12, see MGS I. 6. 2.

7. After he has given up this observance, he (the teacher) should make him repeat eight chapters from the beginning.[13]

This sū. is identical to VGS VII. 5.

8. He should fetch water at dawn, noon and sunset, each time three jars.

Identical to VGS VII. 6, which adds (in sū. 7): *trīṃś ca samitpulān.*

9. He should lie down on the ground, which is separated (from him only) by one single garment, or on ashes, dry cowdung or sand.

See VGS VII. 8 which however omits: *ekena vāsasāntarhitāyām* (sc. *bhūmau*).

10. He should not descend into water.

See VGS VII. 9 and MGS I.1. 13.

11. When (the time of the observance) is over, he should make him repeat the Vātsapra-hymn[14], after having offered a cake smeared with ghee.

See VGS VII. 10: *saṃvatsare samāpte* (see under sū. 5 above) . . . . *vātsapram* (as against *vātsam* in Mān.) *vācayet.*

12. Then he should cause Brahmins to partake of cakes smeared with ghee.

13. In the same way he should make oblations, when he gives up this observance.

For the oblations see under sū. 6 above.

14. Now the undertaking of the Aśvamedha-observance, which lasts twelve nights (and days is to be explained).

See VGS VII. 4 under sū. above.

15. After having put reeds on the fire as fuel and having made oblations with the ninth chapter and having made him worship (the fire) with the sixth chapter[15], he should make him repeat twenty-one chapters from the beginning[15a] when he gives up this observance.

Cf. VGS VII. 14 *navamenānuvākena hutvā daśamenopatiṣṭheta.*

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[13] Which chapters are meant? Perhaps MS III. 1. 2 sqq, see MGS I. 21. 13.

[14] RV X. 45.

[15] See for this 'ninth' and 'sixth' chapter MS III. 12. 9 : 163. 7—9 and MS III. 12. 6 : 162. 7—11 resp.; the comm. gives these references.

[15a] Which chapters are meant? Here there seems to be greater certainty: MS III. 12. 1 sqq as far as 21!

16. He should fetch meadow-grass at dawn, noon and sun-set for the horse, with each time three bundles of fuel.

Cf. VGS VII. 15 *aśvāya ghāsam udakasthānam udakaṃ cābhyupeyāt.*

17. He should lie on the ground, which is separated (from him only) by one single garment or on ashes, dry cowdung or sand.

As sū. 9 above.

18. After having addressed water with the four chapters: The plants, etc. (I) — Together flow these, etc. (II) — May the fathers purify me, etc. (III) — I honour Agni, etc. (IV)[16], he should perform the drenching (of the horse).

19. In the same way he should make oblations when he gives up this observance.

20. He should make him repeat the fourteen chapters beginning with the words: Grass with teeth, etc.

With these fourteen chapters (MS III. 16. 1 sqq: 177. 7—192. 10, TS V. 7. 11—24) are offered in the Aśvamedha the different parts of the sacrificed horse.

21. When he is about to study the 'secret doctrine', (he offers) a Pravargya-oblation.

See VGS VII. 17: *rahasyam adhyeṣyatā pravargyaḥ*; for *rahasya* see also MGS I. 7. 1. There seems to be a close relation between *rahasya* "upaniṣad" and *pravargya*, see l. c. Keith, Introd. TS-transl. p. CXXIV sq*.

22. (This oblation is offered) according to the instructions given above.

The Pravargya-ritual is dealt with in MŚS IV. 1. 1 sqq; the Gṛhya text refers to the Śrauta text; see also MGS I. 4. 14.

23. He should make him repeat twenty-five chapters from the beginning.

Cf. VGS VII. 18. Which chapters are meant? From the MS IV. 9. 1 sqq (Pravargya-mantras) or from the Rahasya-text, which we cannot identify?

24. The Traividyaka-observance is described together with the initiation.

See KGS XLII. 1 sqq, VGS VII. 16, and Dev. ad KGS: *tisṛṣu vidyāsu vedatrayātmikāsu bhavaṃ grahaṇaṃ prayojanaṃ ca vrataṃ tat traividyakam.*

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[16]. See for these four chapters MGS I. 5. 5.

25. He should make him repeat three chapters from the beginning (i. e. one chapter from each of the Vedas?).

26. The observances are now described; the observances are now described.

For the repetition of this sū. see sū. 27.

27. He loosens the girdle with the verse: Loosen up the uppermost tie, O Varuṇa, from us, down the lowest, off the midmost; then may we, O son of Aditi, be guiltless in your vrata unto Aditi.[17])

This sū. seems to be out of place here. The repetition of sū. 26 moreover seems to indicate the end of a chapter.[18])

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[17]) See MS I. 2. 18 : 28. 8—9.

[18]) For a similar repetition of a whole sū. see I. 6. 4.

II. 1 Śāntikarma The damping of the fire (for averting its evil influence)

This rite which forms part of the ceremonial for the dead has been treated in detail by Caland in his 'Altindische Todten- und Bestattungsgebräuche', Verh. Ak. v. Wetensch., Afd. Letterkunde, N. R., Deel I, No. 6, Amsterdam 1892, p. 113 sqq.

Caland (p. XIII) characterizes it as 'eine Handlung, welche den Zweck hat die Hinterbliebenen von der Berührung mit dem Todten und dem Tode endgültig zu befreien'.

Cp. the following texts: KGS XLV, KauśS 69. 1—72. 18, ĀGS IV. 6, KātŚS XXI. 4. 20—21. 5.

1. A person whose father is dead should consider the 'house-fire' as 'marriage(-fire)'.

This sūtra is not quite clear. It may refer to the case of the kindling of a *vaivāhika* (*audvāhika*) or *aupāsana* fire without a marriage having preceded. In this case no fire was carried along at the *domum deductio*[1]) (see HGS I. 22. 2) and the house fire is therefore to be considered, in default of a marriage-fire, as the *vaivāhika* or *aupāsana* fire, cf. KauśS 69. 1, GGS I. 1. 12.

2. After the death of their father, at a different place from this (place?)[2]), they (the sons of the dead) should rouse a fire by kindling it, on a knot-day, in the bright half of the month, under an auspicious nakṣatra, but not on the ninth (tithi of the month).

The subject of the verb *jāgarayeyuḥ* probably are the sons, or the eldest son and the priest, of the dead man. In other texts the eldest son alone kindles the new fire, see Caland, o. c., p. 116, n. 414, who also refers to KGS XLV. 2: *parameṣṭhimaraṇe*[3]) *putrasyāgnisamādhānam*. It appears from KGS XLVI. 1 (*śucir bhūtaḥ pitṛbhyo dadyāt*, see Caland, l. c., n. 412) that the kindling of this fire takes place during the *āśauca*-period. I have been unable to find any parallels for the time prescribed for the kindling of the fire; ĀGS IV. 6. 1 mentions a day of full-moon, cf. KauśS 69. 2. See also sū. 15—16 below.

3. Being washed, (pure?), wearing new garments,

Caland, GGA 1898, p. 63 proposed to read: *snātau* and *ahatavāsasau*, which are both *variae lectiones* of Knauer's *snātaḥ* and *-vāsāḥ* and considered *śucir* to be an interpolation, see II. 6. 3. Which two persons are meant, is not clear. The comm. b (Knauer's ed. p. 110) says: *ahate vāsasī nave ubhayor daṃpatyor(!) bhavataḥ*.

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[1]) See MGS I. 13. 17 for the fire which is taken along at the *domum deductio*.

[2]) The words *anyatra tataḥ* are not quite clear.

[3]) Dev. says: *parameṣṭhī svāmī*, i. e. 'the leader of the family'. See Oldenberg, SBE XXX, p. 14, n. 12 (GGS l. c.)

4. restraining their speech and having the two araṇis in their hands, they rouse (it).
5. After having ground unhusked grains of barley, before it has become day, he frequently stirs this meal, which is unsupported(?), (in milk) with a piece of sugar-cane.

For *akṣatān yavān* etc., cf. KGS XLV. 5 (*māṣakaṇamanthena*) and KauśS 70. 12, 71. 6.
The comm. explains *avakāśe* by: *upavyuṣasi*, see KGS XLV. 4 *ā kālam upavyuṣam* 'by the time it becomes day' and ĀGS IV. 6. 2 *purodayād.*
As for *anālambam*, we find a note of Caland's, written in the margin of Knauer's Index of Words (p. 160), which runs as follows: 'absol. zu *ā-lamb-*, 'zonder aan te vatten'; Monier-Williams' Dict. translates, after p. w.: 'without support', an adj. with *mantham*, a translation which agrees with the Mān.-comm., who says: *avalambanarahita*. In my opinion this last interpretation is slightly preferable. The word seems to indicate that the meal is put on the ground without any intermediary support.

6. While pronouncing the verse: We invoke golden-handed Savitṛ, Vāyu, Indra, Prajāpati, the All-Gods and the Aṅgirases; may they appease this flesh-devouring fire, 4) he pours the mixture of meal and milk into the (old) fire.

See KGS XLV. 5: *māṣakaṇamanthenaudumbareṇa kaṃsenāgniṃ śamayed* etc.

7. While pronouncing the verse: May king Soma divide the two fires by putting them asunder; may (the fire) which carries the oblations to the gods, be here and may (he?) remove the flesh-devouring fire 4a), he spreads (the ashes of) the (old) fire on a straw-mat or on a skin and 'sends' (it) away.

KGS XLV. 6 (*samopya*) confirms Caland's 5) emendation of Knauer's *samāropya*: 'das Feuer wird, nachdem es ausgelöscht ist, nicht, durch den bekannten feierlichen Akt des Samāropaṇa in die Reibhölzer aufgenommen, sondern auf eine Matte ausgeschüttet' (Caland, l. c.).
For *kaṭe kṛtāyāṃ* 6) *vā* see KGS XLV. 6 *kāśānām ūte kaṭe* (*bhasma samopya*) and KauśS 71. 9 *jaratkoṣṭhe śītaṃ bhasmābhiviharati.*
The verb *prahiṇoti* is used in this sū. in a figurative sense, 'he takes leave of, gives up', see *haranti* in the following sū.

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4) This verse only occurs in Mān. and KGS XLV. 5.

4a) This verse was translated after the emendations proposed by Caland (GGA 1898, p. 66): *vibhajatūbhā agnī vibhajayan* (pādas a—b; Kn. reads: *vibhajatūbhāgnivibhājayan*); *agnim . . . . nudatu* (pāda d; Kn.: *agniḥ . . . . nudasva*).

5) GGA 1898, p. 63.

6) Knauer in his Index of Words s.v. considers the word *kṛtā* to be a 'Nebenform' of *kṛtti* 'skin'. It seems better to me (Knauer noted this himself) to take *kṛtāyām* as a corruption of *kṛttāyām.*

8. After having taken (this mat or skin with the ashes of) the fire, while pronouncing the verse: I send the flesh-devouring Agni far away; may it go, removing impurity, to Yama's empire. May here this other Jātavedas (i. e. fire), which is able to do so, carry the oblations to the Gods[6a]), they remove it in south-westerly direction.

As for the verse, it occurs RV X. 16. 9, ĀGS IV. 6. 2 (a—b) and 5 (c—d), KGS XLV. 6 with the precept: *prasthāpayet* 'he should remove'.[7])

9. They depart while taking the receptacles with them.

The same words occur also in II. 17. 3, where the comm. explains: *sthālyādīni*, cf. ĀGS IV. 6. 2 *agnim .... sahāyatanam .... hareyuḥ.*

10. (After having put this mat or skin with the ashes) on a spot which is saline by nature, and, while pronouncing the verse: On lead we allay the headache (and) on a cushion, after having wiped (it) on a black ewe; go to your homes, O bounteous Ones[7a]) having thrown (upon it) a cushion and (a piece of) lead,
11. they cleanse themselves above (it), while pronouncing the three verses: From every rule, O king, from here, O Varuṇa, release us; if we swear: 'O waters! O kine!, O Varuṇa', from that (oath), O Varuṇa, release us (I) — Loosen from us, O Varuṇa, the highest fetter, (loosen) down the lowest, off the midmost; then may we, O Āditya, be guiltless in your vrata, unto Aditi (II) — May the waters (and) the plants be good friends to us, may they be bad friends to him, who hates us and whom we hate (III)[8]), (at a spot) far from the cow-shed(?).

We followed Caland's proposal (GGA 1898, p. 65) in closely connecting the sūtras 10 and 11:[9]) the words *adhy adhi* belong to *mārjayante*. Cf. KGS

[6a]) In pāda b KGS XLV. 6 reads *yamarājño* as against *yamarājyam* in Mān.

[7]) For *dakṣiṇāpratyak* cf. KGS XLV. 7 *dakṣiṇāparasyāṃ diśi* and ĀGS IV. 6. 2 *dakṣiṇā hareyuḥ.*

[7a]) For this verse see AV XII. 2. 20, KGS XLV. 7. In a AV in stead of *malimlucāmahe* in Mān. reads *malaṃ sādayitvā,* in c *asiknyām* as against *asitāyām* in Mān., in d *śuddhā bhavata yajñiyāḥ* as against -°*āstaṃ preta sudānavaḥ* in Mān. In Kāṭh. the whole verse runs as follows: *sīse malimlucāmahe śīrṣṇā(!) copabarhaṇe kravyādaḥ samayā mṛṣṭvā taṃ preta sudānavaḥ.*

[8]) MS I. 2. 18 : 28. 5—11; these verses also occur II. 17. 5.

[9]) The same connection must be made between the sūtras II. 17. 4 and 5.

XLV. 7: .... *upadhānaṃ sīsaṃ ca tasminn adhy adhi mārjayante*, which text we followed in our translation.

For the expression *svakṛte iriṇe* 11), we may refer to JGS II. 5 (*śmaśānakṛtaṃ svakṛtam aniriṇam .... kṛtvā*), KauśS 39. 25, ĀpŚS XVI. 15. 8 al. loc., where Caland translates: 'einen von Natur salzigen Boden'.

In pāda b of the verse of sū. 10 Knauer reads *śiromim*; Caland, o. c., n. 425 proposed the reading *śiroktim* (against the conjecture of p. w.: *śirortim*) and referred to *śīrṣaktim* as AV has it; Knauer, Anz. f. idg. Spr. u. Altert. Kunde VII, p. 225 did not agree with this conjecture and called it 'das Kind eines grausamen Augenblickes'. Finally F. B. J. Kuiper, Acta Orientalia XVII, p. 22—24 took up the question again; he considered *śīrṣakti* 10) and *śirokti* (cf. *śirogrīvam*) to be 'Nebenformen', see Wackernagel, Ai. Gr. II, p. 56. This may be right.

For the rite itself we may refer to KauśS 71. 16—17, where also a purification by means of lead and black wool (!) occurs.

It may be remarked further that our text does not speak of the depositing of the ashes *catuṣpathe*. This precept occurs in other texts, cf. ĀGS IV. 6. 3, KGS XLV. 7: .... *catuṣpathe* (*kaṭanihitaṃ bhasma*) *nidhāyopadhānaṃ sīsaṃ ca*, etc.; Dev. gives the following explanation: *upadhānasīsaśabdābhyāṃ ca yaj jīvataḥ pituḥ śiro'vaṣṭambhanaṃ gaṇḍukādukam āsīt.*

I do not know what the word *parogoṣṭham* (sū. 11), which also occurs in II. 17. 5, exactly means. The comm. says: *parastād goṣṭhasya parogoṣṭham* and *parogoṣṭhaṃ parasya dveṣasya yaṃ goṣṭhaṃ sthānam* (*taṃ mārjayante*); we find the same word (an adj.?) in ĀpŚS III. 4. 8 (*idhma saṃnahanāny .... nyasyati .... parogoṣṭhe parogavyūtau vā*), which is translated by Caland (p. 81) as follows: '.... an einer Stelle, die entfernt von dem Kuhstall .... ist', cf. TBr III. 3. 2. 3. It may therefore be an adverbial definition of place in addition to sū. 10.

12. They return without looking behind them.

Identical to II. 17. 6. Cf. ĀGS IV. 6. 4: *athānavekṣaṃ pratyāvrajya* .... etc.

13. By means of reeds (Amphidonax Karka) or a ratan-branch they efface their footsteps, while pronouncing the verse: When they suppress the footsteps of death, then(?) prolonging their lifetime to be extended, they may, increasing in children and riches, become pure and cleansed, O you who are worthy of sacrifice!

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11) In sū. 10; the same expression II. 16. 1, II. 17. 4.

10) The word *śīrṣakti* according to Kuiper, p. 23 consists of: 1. *śīrṣ-*, 'schwundstufige Stammform von *śiras*', cf. *man-dhātar-*, *sat-pati-* (that this is not so certain may be seen from Benveniste, Origines, pp. 66 sq, 189) 'mit Unterdrückung des Auslautsvokals des Vordergliedes', see Wackernagel, Ai. Gr. I, 318; II, 130, and 2. *akti-*, cf. aw. *axti*, *Axtyō* (Yt. 5. 82) for which see also *śīrṣaktyam* AV (Paipp.) IX. 8. 1a, the name of a 'Zauberer'; see AV I. 12. 3.

For this sū. cf. KGS XLV. 8: .... *padāni lobhayante* (Mān.: *lop-*) *naḍair* (Mān.: *nalair*) *vetasaśākhayā vā*, KauśS 71. 19: .... *kudyā padāni lopayitvā(!) nadībhyaḥ(?)* (cf. ibid. 86. 22).
The verse occurs with a number of variants, for which see VV I, p. 92, p. 207, RV X. 18. 2, AV XII. 2. 30 (pādas a—b), TĀ VI. 10. 6, KGS XLV. 8. The Mān.-MSS all have (in a) *lopayante yad eta;* the other texts have a participle (*yopayanto* (RV, AV, TĀ), *lobhayanto* (KGS)) and Caland (GGA 1898, p. 65) therefore proposed the reading: *lopayanto*, together with Jolly and von Bradke, a plausible correction from a palaeographical point of view. If we accept this, the form *eta*[12] is an injunctive. If on the other hand we want to retain *lopayante*, we are forced to read *yad etad* in stead of *yad eta*. This agrees more with *bhavantu*[13] in d. The variants *yup-*: *lup-*: *lubh-* are noteworthy; VV II, p. 64 gives some other instances, see MGS II. 17. 1 vs. Vc *saṃyopayanto duritāni viśvā* (as RV X. 165, 5c has it) as against *saṃlobhayanto duritā padāni* in AV VI. 28. 1c.
The reason which impelled Knauer to read *pratiram*[14] (in b), the reading of one MS against *prataram* of all the other MSS and the parallel texts (TĀ: *pratarām*), is not clear to me.

14. And the verse: Take hold of the draught-ox (as) a float, for which chattering Saramā trembled(?).

In my opinion this sū. is very defective: 1. part of the verse has dropped out (while pāda b is quite out of place), cf. KGS XLV. 10, which continues after pāda a: *sa vo nirvakṣad duritāni viśvā| ārohata savitur nāvaṃ hiraṇmayīṃ ṣaḍbhir ūrmibhir amṛtatvaṃ tarema*[15]), and 2. an indication in prose is lacking, cf. KGS ibid. which connects with the verse the precept: *anaḍvāhaṃ puraskṛtya vrajanti* and the Mān.-comm.: *anena mantreṇa .... anaḍvāham ālabhante*[16]).
It seems necessary to complete the sūtra according to these data.
After they have returned, there follows in KGS XLV. 11: *pratyāgatān akṣatadhūmam upasparśya gavāgninā ca pradakṣiṇam agniṃ triḥ pariyanti*, etc.

15. After having scratched (a mark on) the fire-place and having besprinkled it (with water), he levels the mounds which are connected with the placing of the fire on the fire-place and which 'belong to the earth', alkaline soil and sand excepted.

This sū. clearly refers to MS I. 6. 3, p. 89 sqq.
For the verb *ud-han-*, see I. 10. 1; for the mark itself, see II. 2. 1.

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[12] RV: *aita*, TĀ: *aima*, AV: *eta* (without *yad*), KGS: *yadīmo*.

[13] RV, KGS: *bhavata*, TA: *bhavatha*.

[14] In II. 7. 5d Knauer reads *prataram*.

[15] See AV XII. 2. 48.

[16] See also Caland, o. c., p. 119 sq for greater detail: 'Nördlich vom Feuer wird ein röthlicher Stier mit dem Kopf nach Osten hingestellt; diesen fassen die Verwandten, die ältesten immer voran, von hinten an'.

By *agnyādheyikyān pārthivān saṃbhārān* are meant, according to one explanation in the comm., the wooden requisites(?), the other running as follows: *udakavarāhavihatavalmīkavapāśarkarākhukirayo 'tra saṃbhārāḥ*, cf. MS l. c.; see also KGS XLVI. 4: *pārthivān saṃbhārān .... nyupya.*

16. After having produced a fire with the araṇis and having thrown down a piece of gold, he puts the blazing fire on the fire-place before sunrise, while (sitting down and) making a lap (of his legs) and pronouncing the word: *Bhūḥ!*

In the sū. 15—16 the kindling of the new fire is described. In KauśS the new fire is kindled before the removing of the old one. 'Die andren Sūtras haben die umgekehrte Reihenfolge und lassen das *agnimanthana* erst verrichten, wenn sie wieder nach Hause gekommen sind. Die Folge davon ist, dass im Mānava- und Kāṭhaka-rituell beim Entfernen des Leichenfeuers und beim Aussprechen des Spruches: Agni den Fleischfrass send' ich weit von hinnen (see sū. 8 above) noch kein 'anderer Jātavedas' anwesend ist' (Caland, o. c., p. 117)'. As for Mānava, this is perhaps not quite true, see especially under sū. 2 above. See also the following remark of Caland's (ibid.): 'Es braucht kaum gesagt zu werden, dass hier das Kauśikasūtra den ursprünglichen Ritus, wie dieser aus dem Spruch selbst zu construiren ist, am Treusten bewahrt hat'. [17]

17. The reward (for the priest) consists of a cow, a garment and a brass goblet.

Caland, o. c., p. 127 gives the precepts for the reward of the other texts and says: 'nach dem Mānavasūtra besteht die Dakṣ. in zehn Stück Milchkühen, zehn Zugochsen, zehn Kleidern, zehn messingenen Gefässen'. He naturally borrowed this precept from another (Mānava-)source. [18]

II. 2 Pākayajña The offering of cooked food

For this rite we may refer to Hillebrandt, Rit. Lit., p. 71, 72 and also to the following texts: VGS I. 1 sqq, KGS XIII, JGS I. 1. The last two texts make the usual distinction between *huta* 'consisting of a simple burnt offering', *ahuta* 'devoid of any burnt offering', *prahuta* 'preceded by a burnt offering' and *prāśita* 'where food is eaten', [1] for which see Hillebrandt, p. 71. [2]

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[17] It may be remarked that an act which occurs in all other texts, viz. 'das Hinlegen des Steines' (and which may have the intention 'dass die Lebenden von dem Tode durch einen Berg, d. h. einen Stein, geschieden werden' (Caland, o. c., p. 122)) is not to be found in Mān. See KGS XLV. 12.

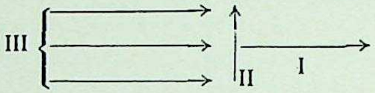
[18] See Caland, o. c., Einleitung, p. VIII.

[1] Thus Caland, Transl. JGS I. 1.

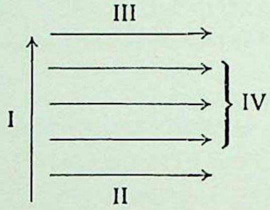
[2] KGS XIII. 3—6 runs: *huto hutānām* (3) *upahāro 'hutānām* (4) *piṇḍapitṛyajñaḥ prahutānām* (5) *madhuparko brahmaudanaś ca prāśitānām* (6).

1. After having made a mark by tracing (lines) in north-eastern direction and having sprinkled (it with water), and after having smeared the sthaṇḍila, which should be circular or quadrangular, with cow-dung, he should carry the fire forward, after having kindled it by rubbing.

The description [3]) given by Mānava of the actions which are necessary for the tracing of the *lakṣaṇa* and the preparing of the *sthaṇḍila*, is not quite clear.
As for the shape of the *lakṣaṇa*, see Hillebrandt, p. 69; JGS I. 1 gives the following plan:



whereas according to VGS I. 7 it should have the following shape:



In my opinion Mānava wishes to give the same plan as Vāräha, but in a different and less detailed shape, cf. especially the comm. on I. 10. 1: *prācyaḥ pañca yatra lekhā udīcī caikā tat prāgudañcaṃ lakṣaṇaṃ kartavyam.* On the other hand it is possible, although the order of the words does not favour this opinion, that *prāgudañcam* indicates the direction of the slope of the *sthaṇḍila*, cf. HGS I. 1. 9, GGS I. 1. 9, JGS I. 1: *prāgudakpravaṇam* (the comm. explains: *prāguttarapradeśāvanatam*).
As for the shape and the dimensions of the *sthaṇḍila*, see Hillebrandt, p. 69, VGS l. c., JGS l. c.

2. After having 'produced' (i. e. taken out) [3a]) two blades of grass from the Darbha-grass (i. e. the barhis) (as) 'purifiers' with the (usual) mantras, he cooks a mess of rice for Agni.

For the meaning of the word *mantravat* [4]) ('while pronouncing the (usual) mantras?') see VGS I. 12: *samāv aprachinnaprāntau darbhau prādeśamātrau pavitre stho vaiṣṇavye* [5]) *ity oṣadhyā chittvā viṣṇor manasā pūte stha ity adbhis trir unmṛjya....* etc. and the comm. of Mān.: *pavitre same*

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[3]) The same description occurs I. 10. 1.

[3a]) Mānava reads *darbhāṇāṃ pavitre mantravad utpādya*, VGS I. 11 *barhiṣaḥ pavitre kurute*, JGS I. 2 *prastarāt pavitre gṛhṇāti*.

[4]) It occurs also in the sūtras 9—10 below and I. 10. 2.

[5]) *Vaiṣṇavyau* is the reading in VS, ŚBr, GGS, KhGS, JGS, *-vī* in TBr, ĀpŚS, *-ve* in MŚS I. 1. 3. 12; VŚS I. 2. 2. 9 (in Raghu Vira's ed.) has *vaiṣṇave*, although the MSS read *vaiṣṇavyā*.

pradeśamātre chinnāgre darbheṇa chinatti vaiṣṇave stha iti. Finally the version of the Jaiminīyas (JGS I. 2): *pavitre .... anakhena chinatti pavitre stho vaiṣṇavyāv iti trir ūrdhvam adbhir unmārjayed viṣṇor manasā pūte stha iti sakṛd yajuṣā dvis tūṣṇīm* (cf. GGS I. 7. 22 sq).

3. After having poured water (into a vessel?) 'through' the two 'purifiers' (the two blades of grass) and after having scattered grains of rice, he cooks slightly germinant rice, while stirring it from left to right with a stirring-spoon.

The water mentioned in this sūtra, seems to be the *praṇīta*-water, which is used later on (see the sūtras 8, 9, below) for cleansing, etc. Cf. MŚS I. 1. 2. 5 sq.

4. After having sprinkled this cooked (rice) with unpurified ghee or purified, fresh butter, he moves it towards the north (of the fire).

Cf. VGS I. 19 (*abhighārya sthālīpākam uttarata udvāsayati*) which prescribes a different order of actions.

5. After having swept the fire together, while pronouncing the verse: Oṃ! To (Jātavedas) deserving this praise, etc.,[6] having sprinkled it (with water) and having strewn (Darbha-grass) round it, he spreads a single layer of grass to the north of the fire.

See I. 10. 2.

6. Having pulled out (some grass from) the southern and also from the northern end, of which the panicles are turned (partly) to the north and (partly) to the east, he strews them to the east of the fire, the southern ones upon the northern ones.

See I. 10. 3.

7. To the south of the fire he strews a layer for the Brahmin, and another one for the yajamāna, to the west (he strews a layer) for the wife (of the yajamāna).

See I. 10. 4; VGS I. 10.

8. To the north of the fire, on a spot (also) strewn (with grass), he places the two purifiers, the sruc and the sruva, and two(?) vessels (filled) with ghee, two and two together, after having cleansed them.

In this sūtra the word *saṃstīrṇe* occurs twice; Caland was probably right in putting 'glossema' in the margin after the second one.
Knauer reads *ājyasthālīm*, but it is perhaps better (see *dve dve*) to read with the comm. a dual *-sthālī*.

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[6] See I. 1. 16.

9. After having poured out ghee silently to the south (of the fire), and having moved fire round (the sthālīpāka)* with the (usual) mantra, and having cleansed the sruc and the sruva in silence, the wife (of the yajamāna) beholds the ghee with the words: With an eye that cannot be deceived I behold you.

See VGS I. 14: *pari vājapatir* (MS II. 7. 2: 76. 7) *ity ājyaṃ haviś ca triḥ paryagni karoti.*
According to Knauer (in the Sanskrit comm., p. 113) the mantra which accompanies the moving round the fire [7] is to be found in MS I. 1. 9: 5. 7—8.

10. After having silently put (the ājya-vessel on the fire, i. e.(?)) having put it on the eastern(?) side (of the fire), and having (afterwards) placed it to the west of the fire, and having cleansed (the ghee?) with the (usual) mantra, he (i. e. the priest) beholds it.

The translation of this sūtra is based for the greater part on the comm.: the verb *upādhiśritya* is explained as follows: *tasminn evāgnau pūrvārdhe*; according to the comm. the subject of the sū. is the adhvaryu. Cf. VGS I. 12, 18 *tejo 'sīty ājyam avekṣya paścād agner darbheṣv āsādayati.*

11. While pronouncing the words: You are brilliance [8], the yajamāna beholds the ghee.
12. After having put the sruva in the ājya-vessel, he places near it in succession the sthālīpāka to the east and the stirring-spoon to the west.
13. After having silently put an additional fuel-stick on the fire, which is turned eastward, and having summoned the priest with the words: Oṃ!, offer an oblation!, he (himself) offers with his right hand (in which he holds the sruva), between his knees, while he is sitting with his face turned eastward, the two Āghāras, one to Prajāpati in the northerly part of the fire (which is poured out) in eastern direction, without mentioning the name of the deity (and) the other to Indra in the southerly part of the fire, which is also (poured out) in eastern direction (while he says: To Indra!).
14. Then he offers the two Ājyabhāgas, one to Agni in the northerly and the other to Soma in the southerly part (of the fire); (these two Ājyābhagas must be poured out) parallel and not diagonally(?).

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[7] The comm. gives two opinions about the objects which are moved around the fire: 1. *sthālīpākasya paryagnikaraṇaṃ gṛhyāntarād anveṣṭavyam anavaśritasya hi haviṣaḥ paryagnikaraṇacodanā* and 2. *sāmānyena sarvabarhiṣām idhmādīnāṃ paryagnikaraṇaṃ boddhavyam.*

[8] See MS I. 1. 11 : 6. 13.

Of the last two words of this sūtra (*samāv anakṣṇau*) especially the second is difficult. Böhtlingk (see PW s. v.) proposed to read *anakṣṇayā*, cf. MŚS I. 3. 2. 6, where the comm. explains: *akṣṇayāśabdo vakrārthaḥ avakratayā.* [9]) The word *akṣṇayā* occurs in several texts (see PW s. v.) and seems to mean 'transversely, wrongly', cf. *akṣṇayādruh* (RV I. 122. 9), *akṣṇayāvan* (RV VIII. 7. 35), *akṣṇayāmāna* (one word?) BŚS VI. 22: 182. 1, 7 al. loc.

15. Having stirred up(?) [10]) the fire with the verse: To whom we have set to work, carry, etc. [11]) and: What purpose, etc. and the following verse and having offered to the nakṣatra, he should offer oblations to the deity of the nakṣatra, to the tithi and the deity of the tithi, to the season and the deity of the season.

This sū. is identical with I. 10. 9, q. v. See also VGS I. 24: *nakṣatram iṣṭvā devatāṃ yajeta ahorātram ṛtuṃ tithiṃ ca.*

16. After having spread under (i. e. poured out) ghee and having sipped water, he divides off with the stirring-spoon (a portion) from the middle of the sthālīpāka; (he should also divide off) a second (portion) from the eastern part and a third (portion) from the western part, (when he performs this division) for a person who cuts off five portions.

The adjective *pañcāvadāna* which also occurs in sū. 20 below, seems to be a synonym of *pañcāvattin* and is explained in the comm. as follows: *jāmadagnyādeḥ*. It seems that the *upastaraṇa* of ghee (in the *mekṣaṇa*?) and the *abhighāraṇa* of the portion, resp. portions (see the next sū.), which has (have) been cut off, are considered to form two other portions or *avadānas*, cf. Caland on ĀpŚS II. 18. 9. [11])

17. After having sprinkled with ghee the portion, which has been cut off, he again sprinkles the sthālīpāka with ghee.
18. With the words: To Agni, svāhā!, he offers an oblation (to Agni) between (the two Ājyabhāgas).

The comm. explains: *agnaye ājyabhāgayor madhye juhuyād*; see sū. 14 and for parallels ĀGS I. 10. 17, ŚGS I. 9. 8, JGS I. 3.

19. While pronouncing the verse: You who are the best of the gods, the mighty bull, led by a cord, be you, O Rudra,

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[9]) The comm. on the Mānava-gṛhya explain: *sāmyañcau akuṭilatayā* and *samānau sadṛśāpekṣau.*

[10]) See I. 10. 9.

[11]) See also JGS I. 3: *dvir ājyenābhighārya pratyabhighārayati jāmadagnyānāṃ tad dhi pañcāvattaṃ bhavati*, 'for descendants of the ṛṣi Jamadagni he twice pours (ghee) over (the portions) and then again pours (ghee over what is left of the sacrificial substance); for this is the fivefold cutting off (*upastaraṇa*, once; *avadāna*, twice; *abhighāraṇa*, twice).

gracious to us; this oblation be yours, svāhā![11a]), (he offers from a sthālīpāka) to Rudra.

I do not quite understand this sū. The comm. says: (*anayā ṛcā*) *raudrasya sthālīpākasya madhye yadi vikṛtau raudro na syād ihaiva dvitīyo raudraḥ sthālīpākaḥ prāpyata iti syāt.*

20. After having offered the Jaya-oblations[12]), he cuts off for Agni Sviṣṭakṛt from the northerly part of the ghee (and also from the sthālīpāka) once (i. e. one portion), which should be twice as large (as the former portions), or twice (i. e. two portions), when (he performs this action) for a person who cuts off five portions.

The translation of this sū. is based partly on the comm.: 1. *samavadyati* is explained with: *sahitābhyām ājyasthālīpākābhyām* and 2. *uttarārdhāt* with: *uttarasmād deśāt.*

21. After having twice sprinkled (with ghee) the portion which has been cut off (from the sthālīpāka), he does not sprinkle the sthālīpāka from that time onward (anymore).

We find the same precept in JGS I. 3 (in fine), cf. ĀGS I. 10. 22.

22. With the words: To Agni Sviṣṭakṛt, svāhā!, he offers (the two portions) separately in the northerly and the easterly part (of the fire).

Cf. VGS I. 27: *sviṣṭakṛtam uttarārdhapūrvārdhe juhuyāt.*

23. After having put the stirring-spoon and the Darbhagrass into the fire, he should make oblations with the Anumati-verses, [12a]) the Vyāhṛtis and the verses: Do you for us, O Agni, etc. (I) — Be near to us, O Agni, etc. (II) — You are swift, O Agni, etc. (III)[12a]).

See VGS I. 28 (*mekṣaṇam upayāmaṃ pavitre cānvādadhyāt*), 29 (oblations with the Anumati-verses; these oblations are called *prāyaścittāhutīḥ*) and 30.

24. After having offered with the verse: I loosen off your strap, your ropes, etc.[13]) and having thrown the two purifiers into the fire, he offers oblations of ghee upon them.

The first part of this sū. probably describes the throwing into the fire of the *paridhis*, see MGS I. 11. 23 and JGS I. 4 (in fine).

[11a]) This verse occurs sakalapāṭhena in MŚS I. 3. 4. 3; there seems to be no other parallel. This may indicate a close connection between the Śrauta and Gṛhya texts.

[12]) See I. 10. 11 and VGS I. 26.

[12a]) See I. 11. 21.

[13]) See for this verse I. 11. 23.

25. He puts one fuel-stick on the fire with the words: You are prosperity, may we prosper, and a second one with the words: You are a fuel-stick, may we prosper with you.

This sū. is identical with I. 11. 24, I. 1. 16.

26. With the verse: Now I have followed the waters, etc. he worships the fire.

See I. 11. 25, I. 1. 17.

27. With the Āpohiṣṭhīya-verses they cleanse themselves.

For the *āpohiṣṭhīyā ṛcaḥ* see I. 1. 24.

28. The reward (for the priest) is a filled vessel.

See JGS I. 4 (in fine): *pūrṇapātram upanihitam* (cf. ibid. I. 1)[14] *sā dakṣiṇā*; VGS I. 38 says: *varo dakṣiṇā, aśvaṃ varaṃ vidyāt, gām ity eke.*

29. They throw the barhis into the fire.
30. This sthālīpāka(-ceremony) explains the sthālīpāka(-ceremonies) for all other occasions.

See VGS I. 36: *pākayajñānām etat tantram.*

II. 3 Sāyaṃprātarāhutī The two (regular) evening and morning oblations

1. With the words: To Agni, svāhā!, he offers (an oblation) in the evening; with the words: To Prajāpati, (svāhā!), (he offers) a second (oblation).
2. With the words: To Sūrya, svāhā!, (he offers an oblation) in the morning; with the words: To Prajāpati, (svāhā!), (he offers) a second (oblation).

For these two sūtras we may refer to Hillebrandt, Rit. Lit., p. 74, who gives parallels for the description of these evening and morning oblations, which are to be regularly performed by each *gṛhapati*; see GGS I. 3. 13 sqq: *evam ata ūrdhvaṃ gṛhye 'gnau juhuyād vā hāvayed vājīvitāvabhṛthāt.* See also JGS I. 23.

Agnīṣomīyaḥ sthālīpāka aindrāgnaś ca The sthālīpākas to Agni and Soma, and to Indra and Agni

3. To Agni and Soma a sthālīpāka (must be offered) on (each) day of full moon, to Indra and Agni on (each) day of the new moon; and on

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[14] It runs: *dakṣiṇato 'gneḥ pūrṇapātram upanidadhāti.*

both occasions (a sthālīpāka must be offered) to Agni; the first (sthālīpaka) is additional (i. e. optional) on the day of full moon and the second on the day of the new moon.

See Hillebrandt, Rit. Lit., p. 75 sq.

Āśvayujīkarma The rite on the day of full moon in the month of Āśvina

4. In the morning of the day of full moon in the month of Āśvina he adds an (other) sthālīpāka to the regular sthālīpākas.

See Hillebrandt for this ceremony, Rit. Lit., p. 77 sq, who calls it 'eine auf das Wohl des Viehes bezügliche Heilsceremonie'.
KGS LVIII contains a similar rite, which is entitled '*gomatām vidhi*'. We give the following extracts: .... *pṛṣātakasya juhoti* (2) *ambhaḥ stheti lavaṇam abhimantrya gobhyo dadyāt* (3) .... *pṛṣātakasya prāśnāti* (5) *upasṛṣṭā gāvo vasanti* (6).

5. From this (sthālīpāka) he offers (portions) to Agni, Rudra, the Lord of Cattle (Paśupati), the Ruler (Īśāna), the Three-eyed (Tryambaka), the Autumn (Śarad), Pṛṣātaka and the Cows.
6. Pṛṣātaka (is) a mixture of sour milk and ghee; after having offered from this (mixture) with the verses: O Mitra and Varuṇa, bedew our pasturage with ghee, with honey our territories, O you wise ones,[1]) and: Do you spread out your arms for us to live, bedew our pasturage with ghee, make us famous among our people, O you young ones; listen, O Mitra and Varuṇa, to these my supplications[2]), he feeds the cows while pronouncing the words: You are water, may I consume you, O water.[3])
7. (The cows) should remain released (i.e. at grass) (during that night).

See for this sū. KGS LVIII. 6[4]) which reads *upasṛṣṭāḥ* as against *avasṛṣṭāḥ* in Mān.; *upasṛṣṭāḥ* is explained by the comm. on Kāṭh. as follows: *vatsair yuktāḥ* (Dev.), *savatsāḥ* (Br.), i. e. 'with their calves'; *avasṛṣṭāḥ* means 'released', i. e. 'outside the shed'(?) or 'unfettered'. It seems probable to me that *ava-* and *upa-sṛṣṭāḥ* are synonyms which both mean *savatsāḥ*.

8. He should give Brahmins (a cake?) to eat (smeared) with ghee.

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[1]) MS IV. 11. 2 : 166. 11—12.

[2]) Ibid. 13—14.

[3]) MS I. 5. 2 : 68. 9, KGS LVIII. 3, see under sū. 4 above.

[4]) See under sū. 4 above.

The meaning of the word *ghṛtavat* is not clear. It may mean *ghṛtavatāpūpena*, see I. 23. 11.

Navayajña The sacrifice of first fruits

See Hillebrandt for this ceremony, Rit. Lit., p. 85 sqq, JGS I. 24, KGS LIII. 3 sqq.

9. He is not allowed to eat of fresh (fruits), without having (previously) offered an oblation of the first fruits.
10. He should perform the oblation of first fruits on a knot-day; in spring (he should offer an oblation) of barley, in autum of rice.

See KGS l. c.: *navasyāgrāyaṇadevatābhyo 'jyānībhir juhuyāt*[5]), which is to be completed with the word *parvaṇi* (see KGS LIII. 2), as Mān. has it. The gods according to the comm. are: Agni-Indra, Viśve Devāḥ, Dyāvāpṛthivī and Soma (Dev.), the same *śaradi*, but Indra-Agni, Viśve Devāḥ and Dyāvāpṛthivī, *grīṣme* (Br. and Ād.). See sū. 11 below.

11. After having cooked a mess of these first fruits in milk, he offers therefrom with the formulae: United with Indra and Agni, svāhā! United with the All-Gods, svāhā! United with Heaven and Earth, svāhā! United with Soma, svāhā!

For the gods see sū. 10 above.

12. In autumn (a mess is offered) to Soma (made) of millet, in spring of bamboo-seeds; or on both occasions (an oblation) with ghee (is made) to Soma (only).
13. The reward (for the priest) consists of a first-born calf.
14. 'A Brahmin should eat the remainder of the sacrificial substance', according to Śruti.

I do not know the origin of this quotation.

II. 4 Paśuyajña The Animal Sacrifice

A detailed description of this rite which also occurs, as is known, in the Śrauta ritual[1]), is given in ĀGS I. 11, where it follows the Pākayajña; see MGS II. 2.
See Hillebrandt, Rit. Lit., p. 73 and KGS LI.

1. When he is about to undertake the animal sacrifice, he worships the fire in the same way as at the Pākayajña.

The expression *pākayajñopacārāgnim upacarati* is strange.

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[5]) Kāṭhaka reads *āgrāyaṇa* as against the usual form *āgrayaṇa*.

[6]) See Caland for these verses, ed. KGS, p. 238, notes 5—10.

[1]) See J. Schwab, Das altindische Thieropfer, Erlangen, 1886.

2. As at the animal sacrifice (in the Śrauta-ritual), the actions are performed without mantras, except for oblations to the gods.

See KGS LI. 3 *tasmiṃs tūṣṇīṃ sarvaṃ yan na luptārtham* 2). For the word *āvṛt* cf. KGS XIII. 8 (pākayajña): *āvṛd upacāras tūṣṇīm* and e. g. ĀGS I. 11. 5. The same precept for using no mantras occurs also in the animal sacrifice in the Śrauta ritual, see Hillebrandt, p. 123. It may be remarked that probably the word *paśubandha* (and its synonym *paśvālambha*, see Caland ad ĀpŚS VII. 13. 8) is the technical term for the animal sacrifice in the Śrauta texts as against *paśuyajña* in the Gṛhya texts.
For *devatāhomavarjam* see Dev. 's explanation on KGS LI. 4: *yad devatāsaṃbandhaṃ tat samantrakaṃ devatānāmnāvakartavyaṃ*(?) 3) *homaś cety arthaḥ.*

3. After having besprinkled (the victim) and having asked its (i. e. the victim's) permission, after having given it to drink and having carried the fire round it thrice*, and having brought forward the śāmitra-fire, they seize the victim, which walks in northerly direction, by means of the two vapāśrapaṇī.

All the actions are executed without mantras (*tūṣṇīm*), see under sū. 2 above, and our comm.
For *prokṣya* see ĀGS I. 11. 3 (*vrīhiyavamatībhir adbhiḥ purastāt prokṣati*) and KGS LI. 5; for *upapāyya* see ĀGS ibid. 4 (*pāyayitvā*) and KGS ibid. (*pāyayati*); for *anumānya*, see Oldenberg, Rel. d. Veda, p. 357; for *paryagni(ṃ) kṛtvā* see ĀGS ibid. 5 *āvṛtaiva paryagni kṛtvodañcaṃ nayanti*, KGS ibid. 5 and e. g. VŚS. I. 6. 4. 25; for *śāmitra*, the fire of the *śamitṛ*, the person who prepares the flesh of the immolated animal, see e. g. KātŚS VI. 5. 2—4 (Dumont, Aśvamedha, p. 169), ĀpŚS VII. 15. 2 (Caland, Transl., p. 246), MŚS I. 8. 3. 20 sqq (*uttarataś cātvālasya śāmitrāya lakṣaṇaṃ karoti, uddhatyāvokṣya* . . . . etc.).
For *vapāśrapaṇībhyām* see Hillebrandt, p. 122 ('Netzhautbratspiesse') and e. g. KātŚS VI. 5. 7, BaudhŚS IV. 1: 107. 3—4 (Caland's ed.), Nār. on ĀGS I. 11. 8, 5) KGS LI. 11 *śākhāṃ viśākhāṃ ca,* 6) MŚS I. 8. 3. 26 *kārṣmāryasya vapāśrapaṇyāv ekaśṛṅgā dviśṛṅgā vā.*
The victim is 'seized' i. e. 'touched' by means of the omentum-forks, see ĀpŚS VII. 15. 7a . . . . *vapāśrapaṇībhyāṃ paśum anvārabhete adhvaryur yajamānaś ca,* VārŚS I. 6. 4. 27 . . . . *vapāśr. paśum anvārabhate yajamānaś ca* (probably corrupt). This touching has a special aim, for which see

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2) This may be an addition after KGS XIII. 9, as has been suggested by Caland in a footnote a. 1. (p. 222).

3) See Caland's note a. 1. (ibid.)

4) The same compounds also occurs MŚS I. 2. 5. 26, I. 8. 3. 9.

5) He says: *vapāśrapaṇyau kāśmaryamayyau bhavataḥ, tatraikā viśākhā aparā saśākhā.*

6) This cannot be right; Caland suggested the reading (with Ād.): *viśākhām aviśākhāṃ ca*, see footn. 1.

Hillebrandt, p. 73, Caland's transl. of ĀpŚS l. c. and TS VI. 3. 8. 1—2. [7]) For *udañcaṃ prakramamāṇam* see MŚS I. 8. 3. 27 .... *udañcaṃ prakramayati.*

4. He (i. e. the yajamāna) beholds (the victim), when it is killed (by the śamitṛ).

ĀGS I. 11. 10 gives a more detailed description of the slaughtering, see also MŚS I. 8. 3. 30 .... *śamitā pratyakśirasam udakpādam antarevoṣmāṇaṃ saṃjñapayati* and ibid. 32.
The verb *saṃjñapyate* is the passive of *saṃjñapayate* 'to cause to acquiesce or to agree in', the technical term for 'to kill' (by suffocation, see ŚBr III. 8. 1. 15). See also Megasthenes (Fragm. coll. Schwanbeck, p. 115): οὐδὲ σφάττουσι τὸ ἱερεῖον ἀλλὰ πνίγουσιν, ἵνα μὴ λελωβημένον ἀλλ' ὁλόκληρον διδῶται τῷ θεῷ. [8])

5. After having washed the slaughtered (animal) and having cut out the omentum for the different gods, having roasted it (the omentum), having offered the two Aghāras and the two Ājyabhāgas (to Agni and Soma), he sacrifices the omentum while pronouncing the verse: O Jātavedas, go with the omentum to the Gods, for you are the first Hotṛ; be united, O Agni, with the body of ghee; may the wishes of the sacrificer come true, svāhā! [9])

A more detailed description is to be found in KGS LI. 11: *utkhidya vapāṃ śākhāṃ viśākhāṃ ca* (see under sū. 3 above) *pracchādya* (see MŚS I. 8. 4. 15) *carame 'ṅgāre vapāṃ nigṛhyāntarā śākhāgnī kṛtvābhighārya śrapayati.*
The verb *snapayitvā* is explained by our comm. as follows: *patny āsiñcati*, see also ĀpŚS VII. 18. (1, 4,) 7 (*sarvāṇy aṅgāny adhvaryur abhiṣiñcati patny āpyāyayati etad vā viparītam*), MŚS I. 8. 4. 4 (.... *yathāliṅgam aṅgāni prakṣālayati patny āsiñcati*), VŚS I. 6. 5. 14 sq, KGS LI. 10 (*adbhiḥ prāṇāyatanāni snāpayati*).
The two Aghāras and the two Ājyabhāgas also occur in KGS LI. 12, but in a different place in the order of the actions [10]). Cf. MŚS I. 8. 4. 30 *kṛtākṛtāv ājyabhāgau* 'the offering of the two portions of ghee is optional'.

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[7]) In Keith's transl. this last passage runs: "The theologians say: 'Should the beast be grasped hold of, or not?' Now the beast is led to death; if he were to grasp hold of it, the sacrificer would be likely to die. Or rather they say: 'The beast is led to the world of heaven; if he were not to grasp hold of it, the sacrificer would be bereft of the world of heaven'. He grasps hold (of it) by means of the omentum-forks; that is as it were neither grasped not yet grasped".
Cf. also ĀGS I. 11. 8 sq: *kartā paśum anvārabhate, kartāraṃ yajamānaḥ.*

[8]) See also Miss Timmer, Megasthenes en de Indische maatschappij, Thesis Amsterdam, p. 273.

[9]) Mbr II. 3. 19, i. e. GGS IV. 4. 23.

[10]) See also sū. 10 below.

6. While pronouncing the words: Svāhā, (to the gods! To the (All-)gods), svāhā!, he offers the two Parivapya offerings.

The *parivapya* offerings are oblations of ghee before and after the sacrifice of the omentum. They occur also in the Śrauta ritual before and after the sacrifice of the omentum, cf. e.g. VŚS I. 6. 6. 9 (*svāhā devebhya iti purastād vapāyāḥ sruveṇa juhoti viśvebhyo devebhyaḥ svāhety*[11]) *upariṣṭāt*) and ĀpŚS VII. 20. 9 (and 21. 2b) (*svāhā devebhya iti pūrvaṃ parivapyaṃ hutvā juhvām upastīrya hiraṇyaśakalam avadhāya kṛtsnāṃ vapām avadāya hiraṇyaśakalaṃ upariṣṭāt kṛtvābhighārayati*)[12]); they also have their place in the Aśvamedha, see ĀpŚS XX. 19. 2, 6 (Dumont, Aśv., p. 278 sq). See finally KGS LI. 12 .... *ājyabhāgaparivapyau hutvā vapāṃ devatāyā upanāmayed upyaparivapyau hutvā*, etc.

7. He offers in addition a sthālīpāka to the same god as (to whom) the animal (was sacrificed).

This additional sthālīpāka also occurs in the Śrautaritual, cf. e.g. ĀpŚS VII. 22. 1—4, 22. 10—23. 2; it is called *paśupuroḍāśa*. See also ĀGS I. 11. 11 *etasminn evāgnau sthālīpākaṃ śrapayati*.
For *samānadevatam*, cf. e.g. VŚS I. 6. 6. 20 *vrīhīṇāṃ*[13]) *paśunā samānadevataṃ paśupuroḍāśaṃ śrapayati*, MŚS I. 8. 5. 2.

8. Now the two Ājyabhāgas are offered.

See our remarks on sū. 5 above.

9. The oblation to Agni Sviṣṭakṛt is not expressly mentioned.

This sū. is not quite clear. Does it mean that there is no oblation to Agni Sv. at all? See perhaps ĀpŚS VIII. 3. 11 *trayāṇāṃ ha vai haviṣāṃ sviṣṭakṛtena samavadyati somasya vājinasya gharmasyeti*[14]).

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[11]) See MS III. 10. 1 : 130. 17 sqq.

[12]) TS III. 1. 5. 2 explains these Parivapyas as follows: 'Durch diese vor und nach dem Opfer der Netzhaut dargebrachten Spenden mit (der Formel): 'Svāhā den Göttern' und 'den Göttern svāhā' stimmt er die beiden Arten der Götter gnädig, sowohl diejenigen, in deren Opfer der Svāhā-ruf vorangeht, als diejenigen, in deren Opfer dieser Ruf folgt' (thus Caland ad ĀpŚS VII. 20. 9).

[13]) See ĀpŚS VII. 22. 3; Caland (note a. l.) suggests that the precept to use rice in stead of barley 'wie sonst erlaubt ist', is founded on MS III. 10. 12 : 131. 13.

[14]) Caland remarks (note a. l.): 'D. h. bei diesen Opfersubstanzen werden nicht absonderliche Teile für Agni Sviṣṭakṛt wie dies z. B. beim Opferkuchen geschieht, abgestochen, sondern von diesen Substanzen wird eine zweite Libation mit der Formel: *somasyāgne vīhi, vājinasyāgne vīhi* nach der Hauptspende dargebracht', cf. also AitBr I. 22. 6.

10. After having 'cut off' some fat from the parts, into which the animal has been divided and having proceeded with (i. e. having offered) the Daivata portions, he sacrifices the remainder of the fat, which has been extracted by boiling from the meat, as he faces the (four principal) quarters (of the horizon in turn), in the same manner as he offers whey (to these four principal quarters), and (finally offers a portion) of ghee to Vanaspati.

The interpretation of the words *paśubandhikānām avadānānāṃ rasasya* is not quite certain. The meaning of these words may be as has been translated, or they may mean, and this seems to be more natural: (after having 'cut off' from the parts (of the animal) and from the fat [15]).
For the word *daivataiḥ* (i. e. *daivatāni* sc. *avadānāni*) see ĀpŚS VII. 22. 6 (*hṛdayaṃ jīhvā vakṣo yakṛd vṛkyau savyaṃ dor ubhe pārśve dakṣiṇā śroṇir gudatṛtīyam iti daivatāni*), VārŚS I. 6. 7. 1 (*hṛdayasya jīhvāyāḥ kroḍasya savyasya kapilalāṭasya pārśvayor yakno vṛkkayor dakṣiṇasyāḥ śroṇyāḥ gudatṛtīyam*) and MŚS I. 8. 5. 18 [16]).
For *vasāhomaśeṣeṇa* see e. g. VārŚS I. 6. 7. 15 sq *vasāmaśeṣeṇa* (read *vasāhomaśeṣeṇa* as MŚS I. 8. 5. 29 has) *diśaḥ prati yajati* [17]) *diśaḥ svāheti paryāyaiḥ pratidiśaṃ madhye pañcamena pūrvārdhe ṣaṣṭhena* and ĀpŚS VII. 25. 11 *udrekeṇa diśaḥ pratidiśa iti pratidiśaṃ juhoti madhye pañcamena.*
The words *yathā vājinena* [18]) refer to an oblation of whey to the *diśaḥ*, cf. ĀpŚS VIII. 3. 6—16, especially sū. 12 which runs: *udrekeṇa* [19]) *paśubandhavad diśaḥ pratījya*, etc.; Caland (note ad VIII. 3. 12) remarks that this precept does not occur either in TBr nor in BaudhŚS, but has been borrowed from MS I. 10. 9 : 149. 20 (*digbhyo juhotīmā eva diśaḥ rasena vyunatti*); cf. MŚS I. 8. 5. 29.
The words *vanaspatim ājyasya* are explained by our comm. as follows: *sakṛd avadāya vanaspataye svāheti juhoti*. This oblation to Vanaspati occurs

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[15]) Cf. also MŚS I. 8. 5. 20: *anasthīnāṃ daivatānām iḍām avadāya yūṣenopasiñcati.*

[16]) The *daivatāni* (eight) and *tryaṅgāni* (three) *avadānāni* (see ĀpŚS VII. 22. 6: *dakṣiṇaṃ doḥ savyā śroṇir gudatṛtīyam* and under sū. 11 below) are mentioned without distinction being made, because it is taken for granted that KātŚS VI. 7. 6—7 is known, in ĀGS I. 11. 12; the same text (ibid.) has: *hṛdayaṃ śūle pratāpya* and *sthālīpākasyāgrato juhuyāt, avadānair vā saha* (13).

[17]) In two words and not, as Knauer has, *pratiyajati*, see Caland, GGA 1898, p. 66.

[18]) *Vājina* is 'la partie aqueuse du lait qui se sépare par l'infusion du lait aigre dans le lait doux' (Caland-Henry, Agniṣṭoma, I, p. 135); in German: 'Molke'. See also ĀpŚS VIII. 2. 5—6: *tapte prātardohe sāyaṃdoham ānayati*; *yat saṃvartate sāmikṣā* ('der Quark'), *yad anyat tad vājinam.*

[19]) *Udreka* is the remainder of the whey, which has been left after the oblation (see ibid. sū. 8b) in the *camasa* or the *sruc* (see ibid. and VIII. 2. 1 *pālāśaṃ vājinapātraṃ prayunakti srucaṃ vā*).

also in the Śrauta ritual, see ĀpŚS VII. 25. 15[20]), VŚS I. 6. 7. 13 sq, MŚS I. 8. 4. 29 (*vanaspatiṃ pṛṣadājyasya sakṛd avadāya*).

11. After having offered the Jaya-oblations etc.[21]), he 'cuts off' (parts) from the Tryaṅga-portions for Agni Sviṣṭakṛt.

For the *tryaṅga*-portions see e. g. ĀpŚS VII. 22. 6, 25. 17, VārŚS I. 6. 7. 4 *dakṣiṇasya kapilalāṭasya pūrvārdhān madhyamaṃ gudatṛtīyaṃ savyāyāḥ śroṇyā jaghanārdhāt sakṛt sakṛd upabhṛti sviṣṭakṛte*, MŚS I. 8. 5. 19 *gudaṃ tredhā vibhajya tasyāṇīyasa upabhṛti tryaṅgāṇāṃ sviṣṭakṛte samavadyati*. See also under sū. 10 above.

The order of the oblations mentioned in this and the preceding sūtra is given differently in ĀpŚS VII. 25. 14 viz.: a. *Diśaḥ, Vanaspati, Agni Sviṣṭakṛt* (thus Āpastamba itself), b. *Vanasp., Diśaḥ, Agni Sv.* (thus MS III. 10. 4: 134. 15—17) and c. *Vanasp., Agni Sv., Diśaḥ* (thus the Śukla YV, see ŚBr III. 8. 3. 34—35). On the other hand MānŚS and VārŚS give the same order as the Mān.-gṛhya text. Thus these texts do not agree with their official Saṃhitā.

12. The remainder (of this rite) is explained in the sthālīpāka-chapter.

See II. 2 and especially sū. 16 sqq; ĀGS I. 11. 14 has: . . . . *ekaikasyāvadānasya dvir dvir avadyati*[22]).

13. The reward for the animal sacrifice is an animal.

The Śrauta text (MŚS I. 8. 5. 37) has another precept viz.: *varo dakṣiṇā*.

II. 5 Śūlagava The spit-ox sacrifice (to Rudra)

This rite is treated by Hillebrandt, Rit. Lit., p. 83 and by Keith, Religion, p. 364 and described in the following texts: ĀGS IV. 8, PGS III. 8, BhGS II. 8—10, KGS LII, BGS II. 7. A divergent version of it is to be found in HGS II. 8, ĀpGS 19, 13 sqq, see Arbman, Rudra, p. 104 sqq.

For the aim of this rite see PGS III. 8. 2 (cf. ĀGS IV. 8. 2) and KGS LII. 2: *sarvebhyaḥ kāmebhyaḥ*.

1. For Rudra, in autumn, the spit-ox sacrifice (is celebrated).

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[20]) See Caland's remarks ad ĀpŚS VII. 25. 15: 'Nach einigen ist mit Vanaspati der Baum gemeint, von welchem der Opferpfahl verfertigt ist, oder dieser Opferfahl selber (cf. ŚBr III. 8. 3. 33), nach TS VI. 3. 11. 3 ist die gesprenkelte Butter der Aus- und Einhauch der Tiere (der Kühe) und die Tiere sind 'baumartig' (sie sind aus Wasser und Kräutern entstanden); durch das Opfer an den 'Baum' bringt er Aus- und Einhauch in sein Vieh.'

[21]) See I. 10. 11.

[22]) Nār. a. l. adds: *pañcavattī tu trir trir avadyati, upastaraṇapratyabhighāraṇe kṛtvā juhoti.*

Concerning the time which is prescribed for this rite (*śaradi*), see other texts, e. g. KGS LII. 3 (cf. ĀGS IV. 8. 2): *śaradi vasante vā*; for other details concerning the time, see BhGS II. 8: *āpūryamāṇapakṣe puṇye nakṣatre.*

2. An unplaned sacrificial post in north-eastern direction, not in the neighbourhood of the village, by night, amongst the cows (is erected).

The words *prāgudīcyāṃ diśi* are not complete, a verb, e. g. 'after having gone to (from the village)', is to be understood, cf. BhGS II. 8: *prācīṃ vodīcīṃ vā diśam upaniṣkramya.*
For *grāmasyāsakāśe*, see ĀGS IV. 8. 12: *asaṃdarśane grāmāt.*
For *niśi*, see ĀGS IV. 8. 13 sq: *ūrdhvam ardharātrāt udita ity eke.*
The words *gavāṃ madhye* are explained by Ād. (on KGS LII. 5) as follows: *gavām asthiratvād goṣṭhaprāyo deśaḥ* 'a place which serves as meadow'.
For *ataṣṭo yūpaḥ*, see KGS LII. 5: *ataṣṭaṃ yūpam . . . ucchriyanti* and ĀGS IV. 8. 15: *sapalāśām ārdraśākhāṃ yūpaṃ nikhāya.*
For other intermediate actions, inter alia the preparation of a puroḍāśa, see KGS LII. 6 sq.

3. After having filled, before (offering) the oblation to Agni Sviṣṭakṛt, eight vessels with the blood (of the animal, which is slaughtered), he places (them in turn), while pronouncing (one of) the eight chapters, which begin with the words: Hail to your wrath, O Rudra, etc.,[1] at the (four) quarters and the (four) intermediate quarters (of the earth).

The grammatical construction (or shall we call it a corruption?) *śoṇitapuṭān pūrayitvā*, i. e. *śoṇitena puṭān pūrayitvā*, (see the comm.) is strange.
In other texts we find an oblation to the four quarters of the earth, see ĀGS IV. 8. 22: *catasṛṣu catasṛṣu kuśasūnāsu* ('on four rings of Kuśa-network', thus Oldenberg, SBE XXIX, p. 256) *catasṛṣu dikṣu baliṃ haret*; KGS LII. 7 gives other precepts: .... *ṣaḍ puroḍāśān* .... *śrapayitvā prāk sviṣṭakṛtaḥ ṣaḍ lohitabalīn pātreṣu darbheṣu vā kalpayitvā namas te rudra manyava iti ṣaḍbhir anuvākair upatiṣṭhate*, etc.[2]
It may further be remarked that the slaughtering of the animal itself is not mentioned in Mānava, see also sū. 6 below.[2a]

4. He should not take (even) an uncooked part (of the meat of the animal) to the village.

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[1] These are the chapters in MS II. 9. 2—9 : 120. 16—129. 17.

[2] The six chapters are quoted pratīkena by Br.; they are KS XVII. 11—16. For the way these precepts are fulfilled, see Dev. *baliṣaṭkam ekaikena puroḍāśena .... paśulohitāliptena kalpayet* and Ād. *paśor lohitaṃ gṛhītvā lohitamiśrān puroḍāśān.*

[2a] The *paśuyajña* itself has been described in MGS II. 4.

See for this precept, ĀGS IV. 8. 32: *nāsya* (*karmaṇaḥ*, sc. *saṃbandhāni dravyāṇi*) *grāmam āhareyur abhimāruko* (i. e. *abhimānuko*, see Ait. Br. III. 34) *haiṣa devaḥ prajā bhavatīti*, PGS III. 8. 14: *naitasya paśor grāmaṃ haranti*, KGS LII. 9: *nāpakvaṃ grāmaṃ praveśayanti.* 3)

5. He should bury in the earth the remainder (of the meat) together with the hide (of the animal).

For *carma*, see ĀGS IV. 8. 25: .... *carma* .... *agnāv anupraharet* and ibid. 26: *bhogaṃ carmaṇā kurvīteti śāṃvatyaḥ.* 4)

6. Some (authors) say that no sacrificial post is used for the animal sacrifices in the domestic ritual.

This quotation may refer to another text, e. g. PGS III. 11. 1, where a *palāśaśākhā* fuctions as *yūpa*: Stenzler in his comm. (p. 102) refers to KātŚS VI. 10. 33.

Taking the whole rite in general, it may be remarked that Mānava treats it briefly and for the greater part in accordance with Kāṭhaka, which text does not contain a number of actions to be found in other texts either, see Hillebrandt, l. c., Keith, l. c. As for their contents, both texts therefore agree in leaving out the same precepts.

It is noteworthy that Mānava is the only text which speaks (in sū. 3) about the *diśaḥ* and *antardiśaḥ*. On the other hand we do not find any indication in Mān. about the sacrifice of the omentum to Rudra, for which see Hillebrandt, l. c.

II. 6 Dhruvāśvakalpa The rite (for obtaining) reliable horses

1. Now we shall explain the Dhruvāśvakalpa, (i. e. the rite for obtaining reliable horses).

The only parallel known to me is KGS LVII. 1) In classical times there occurs a lustration of horses, which is known under the name of *nirājana*, see e. g. Varāhamihira, Bṛhats., c. 44 and J. J. Meyer, Trilogie altind. Mächte und Feste der Vegetation, 1937, Index, s. v. Pferd, Lustration, *nirājana* (e. g. II, pp. 115, 245).

According to Monier-Williams' Sanscr. Dict. s. v., *Dhruvāśva* occurs as a

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3) Dev. explains this as follows: *apakvam api grāmaṃ na praveśayanti, kā vārtā, pakvasyeti kecit, apare* (see Ād. ibid.: *nāpakvaṃ māṃsaṃ grāmaṃ praveśayanti pakvasya tu na doṣaḥ*) *tu pakvasya grāmapraveśanam icchanti kadācit.*

4) About this last word Oldenberg (SBE XXIX, note a. l.) remarks: 'Perhaps *Śāṃvatya* is a mis-spelling of the name of the well-known Gṛhya-teacher *Sāṃbavya?*'.

1) For another well-known ceremony, called *aśvayajña*, see Hillebrandt, Rit. Lit., p. 83.

proper name in the Matsya-Pur.; in the Awesta we have a goddess Drvāspā (Lohrasp)[2]), besides whom Christensen, Etudes sur le Zoroastrisme de la Perse Antique[3]), p. 38 sqq, postulates a god *Drvāspa, after an inscription on a coin from the time of Kaniṣka, which runs: ΛΡΟΟΑCΠΟ. This whole question deserves further investigation.

2. (It takes place) on the day of full moon in the month of Āśvina.

See KGS LVII. 1: *āśvayujyām aśvān mahayanti* (i. e. *pūjayanti*, according to Dev.) *sarvāṇi ca vāhanāni*.

3. The officiating priest should have no (physical or mental) defect(s), and (should be) cleansed and pure (in mind) and he should wear a new garment.

See for these conditions MGS II. 1. 3.

4. After having gone out, before sunset, to the north or to the east of the village and having prepared on a clean spot, under an Aśvattha (Ficus Religiosa) or Nyagrodha-(Ficus Indica) tree, or in the neighbourhood of water, a kind of altar, and having made ready on this (altar), which should be quadrangular and provided with branches of foresttrees, which should be hung with strips of (coloured) cloth, which should be full of perfumes, wreaths and garlands, and should be provided with a multitude of untwisted(?) white garlands, [4]) upon which should be placed, facing the four quarters of the earth, jars (filled with water) and baskets filled with a mixture of grains (of rice, barley, etc.) and pieces of gold, which should be full of flour-cakes, layers (of grass), baked grain, pastries(?), [5]) auspicious objects (amulets, etc.), fruits and unhusked barley-grains, all kinds of perfumes, all kinds of juices, all kinds of herbs, all kinds of jewels, and having brought the fire (to this altar), which should (further) be full of cords, [6]) sour milk, honey, 'exhilarating', 'auspicious' and 'joy-bringing' (wheat) [6a]) and having put on (this fire) fuel of Aśvattha-(Ficus Religiosa), Palāśa-(Butea Frondosa), Khadira-(Acacia

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[2]) To whom is dedicated Yt. 9.

[3]) Det Kgl. Danske Vidensk. Selskab, Hist.-filol. Meddelelser XV. 2, København, 1928.

[4]) The words *agṛhītaśuklamālyanikaravatyām* only occur in a number of MSS; the comm. explains *agṛhīta* with *agrathita* (Knauer, Index of Words, s. v.: 'ungeflochten'); perhaps: 'not to be grasped', i. e. 'innumerable'.

[5]) *Ullopika* (according to p. w., s. v.) stands for *ullāpika*, 'eine Art Gebäck'.*

[6]) The word *pratisara* means 'apotropaeic string', see Acta Or. XV, p. 316.

[6a]) For *nandyāvarta*, see P. W. IV. 35, s. v.

[7]) *Palāśa* does not occur in all MSS.

Catechu), Rohitaka-(Andersonia Rohitaka), Udumbara-(Ficus Glomerata) or other trees, he offers to the three principal deities, viz. Uccaiḥśravaḥ, Varuṇa and Viṣṇu messes of rice and animal(-flesh) and (oblations) of ghee to the two Aśvins and the two Aśvayujes.

For this sūtra we may refer to the much simpler description of KGS LVII. 2: *uttarato grāmasya vedyākr̥tiṃ*[8]) *kr̥tvā śākhābhiḥ parivāryāhataiś ca vāsobhiḥ sarvarasair ghaṭān pūrayitvā dikṣu nidadhyāt sarvabījaiś ca pātrāṇy avāntaradikṣu.*
According to Kāṭhaka the gods concerned with this rite are: (*devatā yajeta*) *varuṇam agnim aśvināv āśvayujīṃ ca* (ibid. 3) The comm. mention: Agni, Varuṇa, the two Aśvins and Āśvayujī (Dev.) and: Varuṇa, the two Aśvins and Āśvayujī (Ād. and Br.). Thus there is a difference between the lists of gods as given by Mānava, Kāṭhaka and the Kāṭh.-commentators. It is interesting that in Mān. Uccaiḥśravas, the mythical horse produced by the churning of the ocean, is mentioned. This name mainly occurs in classical literature.[9]) The words *Āśvayujī* (in Kāṭh.) and *-yujau* (in Mān.; see AV XIX. 7. 5) both indicate the name of the nakṣatra, see sū. 2 above.

5. After having offered the Jaya-oblations, etc.[10]) and having (magically) addressed the waters[11]) with the four chapters: The plants, etc. (I) — Together flow these, etc. (II) — May the fathers purify me etc. (III) — I honour Agni, etc. (IV)[12]), they rub down the horses.

6. After having adorned them (the horses?) with perfumes, wreathes and garlands, they go thrice round the fire, having their right side turned towards it.

See KGS LVII. 5: *pradakṣiṇaṃ devayajanaṃ kavacinaḥ* ('covered with armour') *triḥ pariyanti*: this is explained by Ād. as follows: *te 'śvārūḍhāḥ .... parigacchanti.*

7. They make them (the horses) feel delight (i. e. neigh).

The word *praharṣam* is explained in the comm. with *heṣāravam*: KGS LVII. 6 says: *praharṣān kurvanti* (in stead of *kārayanti* as in Mān.).

8. After the sacrifice they (the horses?) each go back to their respective places.

The comm. explains: *aśvaśālāyāṃ vrajanti*, while KGS LVII. 7 runs: *iṣṭe yathārthaṃ saṃprayānti.*

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[8]) This word also occurs in MGS I. 6. 2.

[9]) For a king *Uccaiśśravas Kaupayeya,* see Oldenberg, Rel. d. Veda, p. 559 s.

[10]) See I. 10. 11.

[11]) According to the comm. this is the water mentioned in sū. 4 above.

[12]) See for these four chapters MGS I. 5. 5.

9. The reward (for the priest consists of) a cow and an ox.

According to KGS LVII. 8—9 the reward consists of: *gaur vāsaḥ kaṃso hiraṇyam* (for the kartṛ of the ceremony) .... *rasā bījāni vāsāṃsi* (*anyebhyaḥ*, according to Ād.).

II. 7 Āgrahāyaṇīkarma The rite (to be performed) on the day of full moon in the month of Agrahāyaṇa

For this rite we may refer to Hillebrandt, Rit. Lit., p. 78 sq, Keith, Religion, p. 362 sq and KGS LX.

1. After having cooked on the day of full moon in the month of Agrahāyaṇa a mess of rice in milk, he makes (four) oblations therefrom, while pronouncing the four verses: Beat away, O white one, with your foot, with your fore and with your hind (foot), these seven daughters of Varuṇa and all (women) who belong to this king's tribe, svāhā (I)[1] — The white (one) puts asunder the injuring (ones); the male horse gave conception to the quick mare, long ago;[2]) preparing the wheel(?), entering into the waters(?) ....(?) this whole moving world[3]); hail to the white (one), who has red horses (II)[4]) — Within the hostile magic of the white one, the snake has killed nothing[5]); hail to the

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[1]) See for this verse ĀGS II. 3. 3, ŚGS IV. 18. 1 (Pratyavarohaṇa-rite), PGS II. 14. 4 (Śravaṇā-rite), HGS II. 16. 8 (id.), BhGS II. 1 (id.), AV X. 4. 3 (first two pādas only); VV II, p. 368 rightly rejects Knauer's *apaḥ śveta padāgahi* (in a) as against *apa* (AV: *ava*) *śveta padā jahi* in the parallel-texts, *apa* being the reading in all Mān.-MSS but one. For *g* : *j* see VV II, p. 73. In c PGS reads *vāruṇair* and BhGS *mānavair*: in d ĀGS reads *rājabāndhavīḥ*, HGS and BhGS *-bandhavaiḥ*.

[2]) There are no parallels for the words *śveto .... jyok*.

[3]) No parallels for the words *samaṃ janāś* (Knauer; *samañjānāś?*) .... *viśvam ejat* are to be found; the words *proṣādasāvirasi* are too corrupt for any plausible emendation.

[4]) The word *rauṣidaśvāya* cannot be correct and Böhtlingk therefore proposed: *rauhidaśvāya*; we expect *rauhitāśva* or *rohitāśva* 'who has red horses', see J. A. van Velze, Names of Persons in early Sanscrit Literature, Thesis, Utrecht 1938, p. 90.

[5]) In other texts (Mp II. 17. 27, BhGS II. 1, HGS II. 16. 8, ĀGS II. 3. 3, PGS II. 14. 5), this verse follows verse I, see note 1 above. In pāda a there are many variants: ĀGS reads *svetaś cābhyāgāre* ('the white one (killed no one) in the house?'), HGS *śvetasyābhyācāreṇa* ('by the hostile power of the white one'), see VV III, p. 299, where the possibility is pointed out of an identity of meaning in the words *abhyācāre* and *abhicāre*, cf. AV X. 3. 2;

white one, the son of Vitahavya! (III)[5a]) — May we be safe from Prajāpati's sons, svāhā! (IV)[6]).

BhGS II. 2, GGS III. 9. 1 and ŚGS IV. 17. 1 prescribe the same time for this ceremony as Mānava. ĀpGS 19. 3, HGS II. 17. 2 and PGS III. 2. 1 however read: *mārgaśīrṣyāṃ paurṇamāsyām āgrahāyaṇīkarma*. See also KGS LX. 1: *āgrahāyaṇyām etāny eva catvāri havīṃsy āsādayed yāni śrāvaṇyāṃ* (see ibid. LV. 2) *yavamayas tv apūpaḥ*.
It may be remarked in this connection that Hillebrandt, p. 78 considers the Āgrahāyaṇīkarma to be a New-Year's festival owing to the contents of the verses prescribed in a number of texts (see PGS III. 2. 2, HGS II. 17). [7]) Mānava's verses however do not point to this at all. They seem to aim at a charming and propitiating of the snakes. In other texts (GGS III. 9. 1, PGS III. 2. 2, 4) the Āgrahāyaṇīkarma consists of a baliharaṇa to the snakes, for which the precepts are identical to those of the Śrāvaṇīkarma (see MGS II. 16). During the period between the Śrāvaṇī and Āgrahāyaṇī-days people sleep, for fear of snakes, on low couches in stead of on the ground, see Nār. on ŚGS IV. 15. 22. After the Āgrahāyaṇīkarma the Pratyavarohaṇa-ceremony takes place: from this time on they sleep again upon the floor.

Pratyavarohaṇa

2. After having spread out on a layer (of grass) [8]) a new garment, the hem of which is turned to the north and having thrown a stone and rice or barley (corns) into a vessel (containing) water, he sprinkles (the layer four times) while pronouncing the two verses: Be kind, O earth, a thornless resting-place; furnish us wide refuge (I) — Truly thus you bear, O earth, the weight of the mountains, O you abounding in heights, that impel the earth with your might, O great (one) (II) [9]) and the two verses: The earth, which defends well, the sky, which is unrivalled, Aditi, who gives good protection and good guidance, the ship of the gods,

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PGS and BhGS read *adhyācāre* 'in the dominion'; in pāda b PGS reads *dadarśa* in stead of *jaghāna*, a reading which has its origin in *dadaṃśa* (BhGS), see Oldenberg, SBE XXIX, p. 327, n. 5: in the same pāda Mānava and ĀGS read *kiṃ* (*cana*), as against *kaṃ* in other texts (BhGS: *kām*).

[5a]) Mān.'s reading *vaitahavyāya* is corrupt (VV II, p. 40 calls it a 'secondary misunderstanding'); the other texts have: *vaidarvyāya* (PGS, BhGS), *vaidārvāya* (ĀGS, ŚGS), *vaidarvāya* (Mp, HGS).

[6]) See ĀGS II. 3. 5.

[7]) According to Hillebrandt, l. c. 'haben (auch) Śāṅkhāyana und Āśvalāyana davon Spuren'.

[8]) For *srastara*, see ŚGS IV. 18. 15.

[9]) MS IV. 12. 2: 180. 16—181. 2, see MGS I. 10. 5, II. 11. 9.

which has good oars and is guiltless and does not leak, let us go on board it, for welfare (I) — The great mother of vow-observing people, the wife of Ṛta, let us verily invoke for aid, the powerfully ruling, unageing, the wide, Aditi, who gives good protection and good guidance (II).

See KGS LX. 6: *udagdaśam āstaraṇam āstīrya śirasta udakaṃ nidhāya vrīhiyavān opyāpohiṣṭhīyābhiḥ śayyām abhyukṣya* and Hillebrandt, Rit. Lit., p. 78.

3. With a Śamī-branch with the leaves on it he rubs this layer thrice in northerly direction, while pronouncing the two verses: Be kind, O earth, etc. [11]) and the two verses: The earth, which defends well, etc. [11]), and the three verses: Adoration to the serpents, etc. [12])

See KGS LX. 6: *śamīśākhayā śayyāṃ nirmārṣṭi,* and Hillebrandt, l. c.

4. While pronouncing the verse: May the serpents be propitiated, may they be in their own abode(?), (the serpents) which abide in the sky and in heaven. May we redescend upon this great (earth); may I make her kind, perpetual, kind, satisfied, having a good winter, from one year to another, [13]) he makes them lie down, beginning with the eldest, from the north (to the south):

See for this sūtra GGS III. 9. 15 sqq, ĀGS II. 3. 7 sqq; the object of the verb *āveśayati* are the members of the household.

5. While pronouncing the verse: Arise, the spirit of life has come to us, darkness has gone away, light is coming (to us); it has set free the path for the sun to move in; we have come (to the place), where life is prolonged for us, [14]) they stand up (again), beginning with the youngest.

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[10]) MS IV. 10. 1 : 144. 8—11, see MGS I. 13. 16, II. 11. 9.

[11]) See footnotes 9 and 10.

[12]) See MGS II. 11. 10 (transl. in full).

[13]) This verse only occurs here. The word *svaśayā* (in a) is not quite clear; in his Index of Words s. v., Knauer translates: 'das eigene Lager einnehmend'. If we omit one of the words *śivam* (in d), we get (from *imām* to *kriyasām*) a regular series of three lines of eleven syllables; for the words *uttarām uttarāṃ samām* (in e), see RV IV. 57. 7d, AV XII. 1. 33d.

[14]) For this verse see RV I. 113. 16 (ŚGS IV. 18. 11) and for the variants, VV III, p. 161. In pāda b Knauer reads *apaḥ* (see II. 7. 1); this is impossible

Knauer reads: *kaniṣṭhaprathamān ujjihate*; this is impossible. We should read: *kaniṣṭhaprathamā ujjihate*, a reading which is confirmed by the comm. In an article 'Der Gṛhya-ritus Pratyavarohaṇa im Pālikanon' (ZDMG 52, 1898, p. 149—151) E. Hardy pointed out the parallelism which exists between the vedic rite Pratyavarohaṇa and a passage entitled Paccorohaṇi, which occurs in a vagga from the Dasakanipāta of the Aṅguttaranikāya. According to this source the time for the ceremony should be a day of full moon (in the month of Mārgaśīrṣa according to ĀGS II. 3. 1, PGS III. 2. 1, HGS II. 17. 2, ĀpGS 19. 3, ŚGS IV. 17. 1, GGS III. 9. 1), the participators in the ceremony take a bath and clothe themselves in new garments (see PGS III. 2. 6), the ground is smeared with cow-dung (see PGS III. 2. 4, II. 14. 11), a handful of moistened Kuśa-blades are used (ŚGS IV. 17. 3—5), green Kuśa-blades are strewn on the ground (ŚGS IV. 18. 5, ĀGS II. 3. 7, PGS III. 2. 6, GGS III. 9. 12—14, HGS II. 17. 2, KhGS III. 3. 20), this layer is laid down *antarā ca velām antarā ca agnyāgāram* (see ĀGS II. 3. 7, PGS III. 2. 6, GGS III. 9. 12, KhGS III. 3. 20), the Gṛhapati and his family lie down on this layer, in the order suggested by their different ages, from south to west (see HGS II. 17. 5—7, ĀpGS 19. 10, PGS III. 2. 6), during the night they arise thrice (see HGS II. 17. 12, ĀGS II. 3. 11, ĀpGS 19. 12, GGS III. 9. 20) and fold their hands stretching their arms towards the fire (see PGS III. 2. 7—8).

This whole question of parallels between vedic and buddhist rites deserves close attention and requires further elucidation. See Addenda, p. 196, 197.

Caitrīkarma The ceremony on the day of full moon in the month of Caitra

6. On the day of full moon in the month of Caitra the Udrohaṇa, i.e. the ascending of the couch, (takes place).
7. No mess of rice (is offered) on this occasion, nor does he rub (the layer) with a branch.

See KGS LX. 9: *caitryām udrohaṇam upariśayyā nātra sthālīpāko na śākhayā nirmārṣṭi.*

8. With the verse: This couch is an increaser of wealth, (this) couch ....(?) us, who tremble for all (things), may we live for a long time, with all (our) heroes, we, who (belong to) you,[15]) he adresses the couch.

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and VV II, p. 198 rightly remarks: 'Here all mss of Mān. have the visarga, which is certainly near to nonsense'. In d RV has *pratiranta* ('they have extended') in stead of *prataraṃ* (v. l. *pratiram*, see II. 1. 13) *na* in Mān.

[15]) The corrupt second pāda of this verse (*viśvābibhya*; perhaps *viśvā bibhyataḥ?*) cannot be restored. At the end Knauer reads: *vayaṃ tama*, which may stand for *vayaṃ tava*; VV II, p. 116 says about it: 'The formula *v. t.* 'we belong to you' seems to have been mispronounced in Mān.; was the latter vaguely felt as vocative of an impossible **vayaṃtama* (as if superlative to *vayas*)?' See also II. 8. 4 (end of verse II): *vayaṃ te.*

The sūtras 6—8 clearly refer to the sleeping on couches for fear of snakes, see sū. 1 above. Their relation to the Āgrahāyaṇīkarma (ibid.) is not quite clear. They seem to repeat and (or) to complete it.

Under the name *caitrīkarma* Hillebrandt, Ṛit. Lit., p. 76 gives a very different ceremony, which occurs in ŚGS IV. 19 and more or less resembles MGS II. 10 (Phālgunīkarma), q. v. This text runs: *caitryāṃ paurṇamāsyāṃ karkandhuparṇāni mithunānāṃ ca yathopapādaṃ piṣṭasya kṛtvaindrāgnas tuṇḍilo raudrā golakā lokato nakṣatrāṇy anvākṛtayaś ca*; Oldenberg (IS XV. p. 156) remarks on it: 'Die .... dunkle Ausdrücksweise .... sowie die Reihenfolge, die vom Ende des Jahres auf den Anfang überspringt, erregen Zweifel an der Ursprünglichkeit dieses Capitels, die durch dessen Stellung am Ende des vierten Buches, d. h. ursprünglich des ganzen Werkes (cf. Oldenberg, SBE XXIX, p. 9 sqq), bestärkt werden'.

Nābhyāni The Nābhya-Sacrifices

9. There are three Nābhya-sacrifices: on the days of full moon in the month of Phālguna, in the month of Āṣādha and in the month of Kārttika.
10. On these days he should not study.

This sū. completes the precepts given I. 4. 6, 10 sqq.

11. On these days a mess of rice is cooked in milk; (the ceremonial of) this (mess of rice) has (already) been explained.

For the sthālīpāka see II. 2.

I have not been able to find any parallels for the sūtras 9—11.

II. 8 Aṣṭakās The oblations on the eighth day (after full moon)

See Hillebrandt, Rit. Lit., p. 94 sq, Keith, Religion, p. 428 sq and Oldenberg, IS XV, 145 sqq, Winternitz, WZKM IV, p. 199 sqq, Caland, Totenverehrung, p. 4—43 and Ahnenkult, p. 166—172; see also the following texts: KGS LXI sqq, JGS II. 3, BhGS II. 15—17.

1. There are three Aṣṭakā(-oblation)s, viz.:
2. on the eighth day in the dark halves (of the months) following the Agrahāyaṇa full moon and before the Phālguna full moon.

In other texts we find different numbers of Aṣṭakās, see Hillebrandt, l. c., Keith, l. c.; KGS LXI. 1—2 mentions three of them: *tisro 'ṣṭakāḥ pitṛdevatyāḥ (-daivatyāḥ?*, see Caland, Ahnenkult, p. 171, footn. 1), *ūrdhvam āgrahāyaṇyās trayas tāmisrās teṣv astamīṣv aṣṭakāyajnāḥ*; JGS II. 3 says: *ūrdhvam āgrahāyaṇyās trayo 'parapakṣās teṣām ekaikasmin ekaikāṣṭakā bhavati.*

3. On these days he should not study.

See II. 7. 10, I. 4. 6, 10 sqq.

4. After having cooked a mess of rice in milk on these days, he offers therefrom, from this mess, four (portions), while pronouncing the four verses: You goddess, who, being the most active with your activity at the Aṣṭakās, are skilful and a part of the oblation, you are a part of the oblation at the sacrifice to Varuṇa; we shall offer to her here these oblations (I)[1] — The pestles of the mortar made a noise, while preparing an oblation of the complete year; may we, O first Aṣṭakā, having sons and heroes, live for a long time, paying tribute, we (who belong) to you (II)[2] — The night, which people welcome like a cow which comes to them, (the night) which is the consort of the year, may that (night) be auspicious to us (III)[3] — Join the offspring, which may attain old age with welfare of them, who whorship you, the night, as the image of the year (IV)[4].
5. After each (verse) he adds the words: To the bountiful Aṣṭakā, svāhā!
6. He offers five (oblations) of ghee, while pronouncing the five verses: May winter, spring, summer (and) the seasons be

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[1] There is no exact parallel for this verse, cf. however KS XXXV. 12 : 59. 3—4, KapS XLVIII. 12 : 303. 12—13 (ed. Raghu Vira). For *avayā* (in b and c), which seems to be the nominative (*avayāḥ*) of *avayāj-*, see Wackernagel, Ai. Gramm. III, p. 535, Macdonell, Ved. Gr. f. Stud. § 79, 3a, a, Knauer, Index of Words, s. v. (p. 162).

[2] See for this verse HGS II. 14. 4, cf. AV III. 10. 5, Mp. II. 20. 34, Mbr II. 2. 13. In a Mān. has *ulūkhalā* as against *aulūkhalā* in other texts, see VV II, p. 330 sqq and *akurvata* as against *akrata* in other texts, cf. VV II, p. 136: '*akurvata* is shown by the metre to be secondary; the MGS substitutes the ordinary narrative impf. for the archaic aorist'. In d Mān. and the Kaṭha-recension, see Caland's note on KGS LXI. 5, read *parivatsarīyam* as against *-sarīṇam* in AV and Mp, *-sarīṇām* in HG and Mbr, cf. VV III, p. 422: 'Both Kirste and Jörgensen confess inability to interpret the fem., and we can do no better. But its occurrence in two texts of different schools is very strange'.

[3] See PGS III. 2. 2, HGS II. 17. 2, AV III. 10. 2, Mp II. 20. 27.

[4] See AV III. 10. 3, KS XL. 2 : 136. 3—4, TS V. 7. 2. 1, PGS III. 2. 2, Mbr II. 2. 15. In b Mān. and PGS have the secondary *rātrīm* as against *rātry* in AV, KS, TS, Mbr; in the same pāda Mān. and KS have *ye* as against *yām* in AV, TS, PG, Mbr, and (with TS) *upāsate* as against *upāsmahe* in AV and PGS; in pāda d Mān. alone reads *saṃsṛjasva* as against *saṃsṛja* in the other texts, which reading is better from a metrical point of view.

kind to us, kind the rains, safe to us the autumn; may Vaiśvānara, who gives breath (to us) be (our) lord; may the days and nights produce long life for us (I)[5]— Peaceful be the earth and kind the atmosphere; may the goddess Heaven procure safety for us; kind be the quarters, the intermediate quarters, the other quarters (ādiśaḥ), may the waters and lightnings protect our life (II)[6]— May the waters, the rays protect (us) from all sides, may Dhātṛ (and) the Ocean create safety (for us); may the past and the future be favourable to me, may I reach(?) heaven which is praised(?) by Brahman (III)[7] — Wise Agni, Indra, Soma, Sūrya, Vāyu (and) Agni Vaiśvānara, may they turn away evil: may Bṛhaspati (and) Savitṛ hold a shelter (before me), may Pūṣan bestow sovereign prosperity upon me (IV)[8] — May all the Ādityas, all the Vasus, the Rudras and the Maruts be (our) protectors; vigour, offspring, immortality (and) long life may Prajāpati, the highest ruler, bestow upon me (V).[9]

As for the sacrificial substances at the Aṣṭakās, Mānava only mentions a sthālīpāka (in sū. 4) and ghee. In other texts there is a difference of opinion about them, see Hillebrandt, Rit. Lit., p. 95; KGS LXI. 3 says: *prathamām* (sc. *aṣṭakām*) *śākena dvitīyām māṃsena tṛtīyām apūpaiḥ*; JGS II. 3 mentions a *śākāṣṭakā*, a *māṃsāṣṭakā* and an *apūpāṣṭakā* and finally prescribes: *madhyamāyām* (sc. *aṣṭakāyām*) *gāṃ kārayet*. See Caland, Totenverehrung, p. 41 sq.

7. After having offered the Jaya-oblations, etc.[10] (the oblation to)

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[5] See AV VI. 55. 2, ĀGS II. 14. 4, PGS III. 2. 2, ŚGS IV. 18. 1, Mbr II. 1. 11; in pāda b the v. l. *śaran naḥ* gives better sense than the words *śiraṃ naḥ* as Knauer would have it read; in c the reading *saṃvatsaro* (in ĀGS) seems to be more rational than *vaiśvānaro* in Mān.

[6] See ĀGS II. 4. 14, PGS III. 3. 6.

[7] See ĀGS II. 4. 14, PGS III. 3. 6. In pāda d ĀGS reads: *brahmādhiguptaḥ svārā kṣarāṇi*, PGS: *brahmābhiguptaḥ surakṣitaḥ syām* and MGS: *brahmābhigūrtaṃ svarākṣāṇaḥ*; VV II, p. 389 considers the reading of ĀGS to be the original one, 'PGS has a simple lectio facilior, MGS is corrupt'. If necessary, Mān.'s corrupt reading might be considered to represent the words *svar* and a form of one of the verbs *nakṣ-*, *aś-* or *na(ṃ)ś-*.

[8] This verse only occurs in Mān; on metrical grounds it seems better to omit *astu* in pāda a.

[9] See ĀGS II. 4. 14, PGS III. 3. 6.

[10] See I. 10. 11.

Agni Sviṣṭakr̥t (is offered), with the verse: As food accord, O Agni, the wonderful gain of a cow to the (person) who invokes most frequently; may (there) be for us a son in the flesh, who propagates (our) family; this, O Agni, be your kindness towards us.[11]

8. Likewise on all (Aṣṭakās).

The word *iti* after *sviṣṭakr̥t* (in sū. 7) seems to be superfluous, unless we take it to go with sū. 8. In this case the precepts in sū. 7 only are valid for all Aṣṭakās. If on the other hand we omit the word *iti*, the whole series of precepts contained in the sūtras 3—7 is valid for all Aṣṭakās. This correction[12] seems more plausible.

II. 9 Anvaṣṭakya The rite (to be performed on the day) after the Aṣṭakā (i. e. on the ninth day after full moon)

In Knauer's edition this chapter, which is closely connected with the preceding one, is entitled *Anvaṣṭakya*. That this holds good only for part of it, will be demonstrated below.

1. On the evening before the last (Aṣṭakā) he should (slaughter) a cow, by a cross roads, (and) dismember (it).

By the word *pradoṣe* the evening before the last Aṣṭakā is meant, although the commentators are inclined to think that it means the evening of the eighth day itself. See Caland, Altindischer Ahnenkult, p. 168, who refers to ĀpGS 21. 11[1]: *sāyam.*

2. To all persons who come to (him, i. e.: who pass by), he should give (a portion of the flesh of this cow).[2]
3. On the (next) morning he should slaughter another (cow).

The word *śvo* means: on the morning of the Aṣṭakā itself, i. e. the eighth day.

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[11] MS II. 7. 11 : 90. 1—2; we follow Geldner's translation (RV III. 1. 23). This verse also occurs in KGS XXVIII. 5, XLVII. 13.

[12] For similar cases, see I. 11. 17, II. 12. 2.

[1] By a lapsus calami Caland, l. c. wrote ĀpGS 21. 21 instead of 21. 11.

[2] The rite which is described in the sūtras 1—2 is characterized by Hillebrandt, Rit. Lit., p. 95 as 'ein merkwürdiger Brauch' (see Keith, Religion, p. 428: 'a very odd rite'), cf. Winternitz, WZKM 4, p. 211.

4. He should sacrifice the omentum of this (cow) while pronouncing the verse: Carry the omentum, O Jātavedas, to the Fathers, where you know them to be established, far away; may streams of fat (and) ghee flow (to them); may the wishes of the sacrificer be true (i. e. be fulfilled), svāhā![3]
5. Then he cooks a mash over its breast(?).
6. The remainder of this (rite) has been explained in the rite appertaining to the Aṣṭakā oblations.

In the sūtras 5 and 6 the Aṣṭakā oblation is performed according to the precepts given in II. 8. 4 sqq.
The words *athāsyā vakṣasa udag odanaṃ śrapayati* (sū. 5) are far from being clear, or rather they are very near to being nonsense. The following emendation would at least give sense: he boils a mash (of rice and the meat) of its (the cow's) breast in water (*udaka odanam*), see also sū. 8 below, where we find: *māṃsaudanapiṇḍān.*

7. He prepares the food which is left.
8. The (next) morning, after having prepared the food which is left, he puts down three balls of meat and boiled rice,[3a] in the (same) manner in which the balls (are to be laid down at the Piṇḍapitṛyajña in the Śrauta ritual).

Sū. 7 may be prescribed for the evening of the eighth day[4] or, and this seems to be more probable, anticipate sū. 8, where the Anvaṣṭakya rite properly speaking begins, which is formed by a *Śrāddha*[5], on which occasion *piṇḍas* are offered in the same manner as at the *Piṇḍapitṛyajña.* See MŚS I. 1. 2 sqq and Caland, Ahnenkult, p. 227, who gives this text in full. For the Anvaṣṭakya rite in other texts we may refer to Hillebrandt,

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[3] See ĀGS II. 4. 13, PGS III. 3. 9, ŚGS III. 13. 3, Mbr II. 3. 18 (in b *parācaḥ*: *parāke* in Mān.) i. e. GGS IV. 4. 22 (*atha pitṛdevatyeṣu paśuṣu vaha vapāṃ pitṛbhya iti vapāṃ juhuyāt*), HGS II. 15. 7, KauśS 45. 14, 81. 1; for varr. in pāda c see VV II, p. 266; Mān. stands alone in reading *medaso ghṛtasya kulyā(ḥ)*, the other texts having *medaso kulyā(ḥ)*.

[3a] For the *piṇḍas* prepared from the flesh and the boiled rice, see e. g. GGS IV. 2. 9—15. — JGS II. 3 has the following precept for the centre *piṇḍa*: *tatrādhvaryavaḥ kecid adhīyate madhyamaṃ piṇḍaṃ patnī prāśnīyāt prajākāmasya*, cf. GGS IV. 3. 27, ĀpŚS I. 10. 10.

[4] In Caland's text (Ahnenkult, p. 228) sūtra 7 (*avaśiṣṭaṃ bhaktaṃ randhayati*) is left out.

[5] For the close connection between Aṣṭakā-Anvaṣṭakya and Śrāddha, see Caland, Ahnenkult, p. 166—172; JGS II. 3 speaks of a *śrāddham anvaṣṭakyam*: *śvo bhūte śr. anv. tad ahar vā*(!).

Ritual-Lit. p. 95, where it appears that KGS LXV is almost entirely parallel to GGS IV. 2. 16 sqq.

9. He should offer the Śrāddha (oblation) to the Fathers in the second half of the month.

With this sūtra the description of the Śrāddha starts. This rite (after the tradition of the Mānava school) has been translated and treated by Caland in his Ahnenkult, p. 82 sqq; Caland gives a more detailed version, of the Mānavas (the Śrāddhakalpa) in this same work. 6) See also Hillebrandt, Rit. Lit., p. 94.

10. He should feed Brahmins 7) with 'covered' food; 'a person, who does not know the Vedas, should not partake of it (viz. the food)', according to Śruti.

The words *anuguptam annam* are explained by the comm. as follows: *śūdrapatitarajasvalāsārameyādibhir na spṛṣṭam anālokitam*, 'not touched nor looked at by a Śūdra, an outcast, a menstruating woman or a dog'.

11. When he performs (the Śrāddha rite) with a cow or (some) small animal, (then) the sprinkling (of the animal with water has to be performed), the drenching (of the animal with water), the circumambulation (of the animal with fire),* the bringing forward of the Śāmitra fire and the offering of the omentum.

The words *prokṣaṇam upapāyanam* etc. refer to II. 4. 3 sqq where these operations are performed according to the precepts for the Paśuyajña.
In this sū. Mānava mentions a Śrāddha at which a cow or *paśu* is sacrificed; for such a Śrāddha, see Caland, Ahnenkult, p. 23 (Baudhāyana), cf. the marrow and the ribs in JGS II. 3 (*majjāḥ pitṛbhya upakarṣati pārśvāni strīṇām*), GGS IV. 4. 22: *pitṛdevatyeṣu paśuṣu . . . vapāṃ juhuyāt* (see footn. 3 above), KGS LXVIII: *athetarasya paśuśrāddhasyāṣṭakayā dharmo vyākhyātaḥ, madhyamena pañcakena, āvāhanādi siddhaṃ saṃpradānam, pūrveṇa niparaṇaṃ vyākhyātam*, 'Für ein anderes, das Śrāddha bei welchem ein Stück Vieh geopfert wird, gilt der Ritus der Aṣṭakāfeier mit dem mittleren Pañcaka (see KGS LXI. 6, Caland, Ahnenkult, p. 69, footn. 1); vom Herbeiführen an wie mitgetheilt; im Früheren ist die Weise des Piṇḍagebens erklärt' (Caland, Ahnenk., p. 77).

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6) The text of this Mānavaśrāddhakalpa is to be found on p. 228 sq of his Ahnenkult.

7) For these Brahmins (at least three in number) see the texts in Caland's Ahnenkult, passim, Hillebrandt, Rit. Lit., p. 93; JGS II. 3 has: *brāhmaṇān havirarhān upaveśya*, etc. cf. KGS LXIII. 1.

12. He should offer the omentum (of the animal), after having divided it into three parts, and likewise the sthālīpāka and the portions of flesh.

See for the offering of the omentum II. 4. 5, for the *sthālīpāka* ibid. 7, for the *avadānāni* ibid. 10.

13. He offers (the first offering) while pronouncing the words: To Soma who is accompanied by the Fathers, svadhā and adoration!, the second, while pronouncing the words: To Yama who is accompanied by the Aṅgirases and the Fathers, svadhā and adoration!, and the third while pronouncing the words: To Agni who carries the sacrificial substance to the Fathers, svadhā and adoration![8]

14. In this (same) way (the Śrāddha rite is to be performed) regular(ly) every month; (the rite is performed according to) the rules (given) in the Piṇḍapitr̥yajña.

See MŚS I. 1. 2 and sū. 8 above for the Piṇḍapitr̥yajña[9]).

II. 10 Phālgunīkarma The rite (to be performed) on the day of full moon in the month of Phālguna

1. On the day of full moon in the month of Phālguna he should first sacrifice two cakes to Bhaga and Aryaman.

A parallel for this rite is to be found in KGS LXX; in which text (LXX. 1) we read: *atha phālgunyāṃ tailāpūpasya juhoti* and (in LXX. 2): *aryamā devatā.*

2. After having crushed rice which is fit for sacrificing to Indrāṇī, and having purified (i. e. husked) these crushed grains of rice and having cooked as many shapes (which are to be made of crushed grains) of animals in pairs as there are animals of different sorts* and having

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[8] See Mbr II. 3. 1 (GGS IV. 2. 39), HGS II. 10. 7, JGS II. 1 (Śrāddha) for *somāya pitr̥mate*; for *yamāyāṅgirasvate* see HGS ibid., JGS ibid.; for *agnaye kavyavāhanāya* see Mbr II. 3. 2 (GGS l. c.), HGS II. 11. 3 al. loc., JGS l. c.

[9] We may add here that the texts of Aṣṭakā, Śrāddha and Anvaṣṭakya after the Kaṭha tradition, are to be found in Caland's Ahnenkult (transl. p. 69 sqq; text, p. 224 sqq). In the KāṭhakaGS we find the following order: Aṣṭakās (LXI—LXII), Śrāddha (for one's own father (LXIII) and for a possible adoptive father, i. e. for a *dvyāmuṣyāyaṇa* (LXIV)), Anvaṣṭakya (LXV), Ekoddiṣṭa-Śrāddha (LXVI); Itaram (i. e. not Paśu- or Māsika-) Śrāddha (LXVII), Paśu-Śrāddha (LXVIII), Māsika-Śrāddha (LXIX).

besprinkled them with ghee(?) [1] in a brass vessel, he offers (the contents of) this (vessel) [2] while pronouncing the words: To Rudra, svāhā!; according to other (authorities, he should offer them), while pronouncing the words: To Īśāna, svāhā!

Indrāṇī is also mentioned in connection with this ceremony in KGS LXX. 3: *athendrāṇyāḥ* (sc. *juhoti*); see also under sū. 5 below. Cf. II. 16. 3.

3. In the evening (of the same day) he proceeds (i. e. he offers) two cakes to Agni and Indra.
4. A figure with a prominent belly (made of meal is offered) to Agni; women do not eat (i. e. are not to eat) therefrom; all persons, who belong to the household (eat) of the other cake (meant for Indra). [3]

For *tuṇḍila* we may refer to KGS LXX. 4: *prasasāhiṣa* [4] *iti tuṇḍilasya juhoti*; Dev. gives the following explanation of this word: *tuṇḍo vidyate yasya sa tuṇḍilo madhyonnataḥ puroḍāśākṛtis taṇḍulapiṣṭādipakvaḥ kilāṭa* ('inspissated milk') *lopikādir* ('sweetmeats', etc.) *vā*. This seems to mean that the cake meant for Agni is to be shaped in the form of a person with a prominent belly.
For KGS LXX. 4—5 (*golakā* [5] *rudradevatyāḥ*) see ŚGS IV. 19. 3, where an *aindrāgnas tuṇḍilaḥ* [6] and *raudrā golakāḥ* are prepared at the Caitrī-ceremony [7].

5. A sthālīpāka (is offered) to Indrāṇī (on that same day) or on the following morning.

Concerning the role of Indrāṇī in this ceremony, see under sū. 2 above.

Karmasaṃghas The uniting of actions

6. At the uniting (of actions) a single layer (of grass) and a fire are (used) (and) the two Āghāras, the two Ājyabhāgas, oblations of ghee and an oblation to Agni Sviṣṭakṛt (are offered).

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[1] We followed Knauer's translation (Index of Words, s. v.) of the adjective(?) *adhyājya*, viz. 'mit Opferschmalz übergossen'.

[2] The words *tenaiva* are explained in the comm. as follows: (*tenaiva*) *kāṃsyapātreṇa*.

[3] The comm. says: *itarasya aindrasyāpūpasya sarvāmātyāḥ prāśnanti*.

[4] KS XXXVIII. 7: 109. 1—2.

[5] This word is explained by Dev. as follows: *golakā yavamayavrīhimayā golā iti prākṛtabhāṣayā prasiddhāḥ*.

[6] Nār. explains: *tuṇḍilaḥ*: *bṛhadudaraḥ purusaḥ kiṃnaro bṛhanmukhaḥ*.

[7] See for a ceremony of this name, MGS II. 7. 6—8.

The word (*karma*)*saṃgha* probably means a number of rites which have the same ritual; if this be so, this sūtra primarily refers to the following sūtra.

7. (He offers) these (oblations) 8) (to) Agni, Indra, Soma, Sītā, Savitṛ, Sarasvatī*, the two Aśvins, Anumati, Revatī*, Rākā*, Pūṣan and Rudra at the preparation of the implements for ploughing, at the circumambulation (of the field), at the sowing, at the reaping, at the offering to the furrow, at the offering on the threshing-floor, at the Tantīyajña and at the Anaḍudyajña; to these gods he offers oblations (on these occasions) and (likewise) at the annual parvans.

For the ploughing ceremony see Hillebrandt, Rit. Lit., p. 85, Keith, Religion, p. 365 and especially KGS LXXI. 2 sqq: *sīrā* 9) *yuñjanti* (KS XVI. 12: 234. 14 sqq) *iti tisṛbhir āyojanīyasya* (sc. *juhuyāt*), *prathamottamābhyāṃ* (the first and the third mantra) *yunakti*, *madhyamayā phālam* ('the ploughshare'), sc. *yunakti*.
Opinions differ as to the meaning of the word *paryayana* 10): in GGS IV. 4. 30 (*etā eva devatāḥ* (see ibid. 29) *sītāyajñakhalayajñapravapaṇapralavanaparyayaṇeṣu*). It is translated by Knauer by 'Einheimsen", Hillebrandt (p. 85) translates 'Einernten', while the Sanscr. Dict. of Monier Williams gives 'circumambulating (of a sown field)', cf. the comm. on Mān.: *prathamaṃ kṣetre gamanam* and J. J. Meyer, Trilogie altind. Mächte etc., III, p. 185, footn. 2, who explains 'Flurumgang (*ambarvale*) oder die bekannte Umwandlung nach rechts hin' and gives a bibliography of the subject. We may also refer to KGS LXXI. 10: *trātāram indram* (KS XVII. 18: 263. 2 sq) *iti dve paryayaṇasya*, where this last word is explained by Dev. as follows: *khalaprāptānāṃ vrīhīṇāṃ kṣodanam* 'the crushing of the rice-corns on the threshing-floor'.
For *pravapana*, see GGS l. c. and KGS LXXI. 8: *yā oṣadhaya* (KS XVI. 13: 235. 7—8) *iti bījavapanīyasya* 11) and for *pralavana* (the reaping or cutting) GGS ibid.
For the offering to the furrow we may refer to Hillebrandt, p. 86, Keith, p. 365 sq and KGS LXXI. 7: *ghṛtena sītā* (KS XVI. 12: 235. 1—2) *iti sītāyajñasya*; PGS II. 17 deals with this rite in detail.
For *khalayajña* see GGS l. c.; the *tantīyajña* (the word *tantī* means 'a long line to which a number of calves are fastened by smaller cords'; J. J. Meyer, Trilogie altind. Mächte III, p. 159 translated: 'Opfer an die Leitkuh"; the comm. says: *utpūte dhānye* ,,the corn being purified") and the *anaḍudyajña*

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8) The word *etair* seems to refer to the oblations (and requisites?) of sū. 6.
9) The word *sīrā* means: 1. plough and 2. ox for ploughing.
10) Knauer reads *paryayana* (thus all the MSS); GGS IV. 4. 30 and KGS LXXI. 10 read: *-ṇa*; the same irregularity in *pravapana* as against *-ṇa* in GGS l. c.
11) See Dev.: *bījavapanaṃ yasya sa bījavapanīyo yajñaḥ*.

(the comm. says: *gṛhāgate dhānye* „the corn being brought home"; he also adds that wreaths, diadems and amuletstrings are to be fastened to the bull's horns; for a *ṛṣabhapūjā*, see GGS III. 6. 10—12) only occur, as far as I know, in Mānava.

8. By a river or by the sea, at (the consecration of) a well or a pond, he offers (a sthālīpāka of barley) [12] to Varuṇa; near plants and trees he offers (ghee) [13] to Soma; when no god is mentioned (separately, he offers) to Agni (because Agni represents all the gods). [14]

The translation of this sūtra offers uncertainty at several points. As for the opening words (*nadyudadhi-*) the commentaries of Mān. give the following: 1. *yadā tīrthayātrāṃ vrajed anyārthe vā pravaset sa gaṅgādinadīm āsādya . . . varuṇāya svāheti yajet*, and 2. *yo nadītīre vasati taḍāganadyoḥ samīpe sa . . . varuṇaṃ yajet*, while 3. *udadhi* is explained by *kūpa*. On the other hand there seems to be no doubt that the words *kūpataḍāgeṣu* refer to the consecration of a well and a pond, see Hillebrandt, Rit. Lit., p. 82 and KGS LXXI. 13 (*kūpayajña*) and ibid. 12 (*varuṇayajña*), which is explained as follows by Br.: *navakhātataḍākādau*. The words *oṣadhivanaspatiṣu* [15] may refer to the ripening of the plants or the first eating of them (see the comm.; a similar explanation perhaps for the trees?); KGS LXXI. 15 throws some light on the subject as far as the trees are concerned, by mentioning a *vanaspatiyajña*, which, according to the comm. (Br.: *vṛkṣāropaṇe*), is to be offered when young trees are planted. For the cases in which no god is separately mentioned, the comm. refers us e. g. to II. 7. 9 (Nābhyāni).

II. 11 Vastukarma The building of a house

For this rite we refer to Hillebrandt, Rit. Lit., p. 80 sq, Keith, Religion, p. 363 sq, Bloomfield, JAOS XVI, 12 sqq. See the following texts: GGS IV. 7, ĀGS II. 7—8, HGS I. 27, KGS XI, KauśS XXIII, XLIII. 2—15 and AV III. 12, VII. 41.

1. The spot (which one chooses for the building of a house should be) even and furnished with grass, etc.

This sū. is identical to KGS XI. 1; *samam* is explained in the Mān.-comm. as follows: *uccanīcapradeśarahitam*, see also Dev. on KGS l. c.: *animnonnatam*; for *samūlam* see the Mān.-comm.: *dūrvādyoṣadhisamanvitam* and ĀGS II. 7. 3—4: *oṣadhivanaspativad yasmin kuśavīriṇaṃ prabhūtam*.

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[12] According to the comm.: *vāruṇaṃ yavamayaṃ sthālīpākaṃ karoti*.

[13] See the comm.: *ājyena somāya svāheti yajet*.

[14] See the comm.: *agniḥ sarvā devatā iti śrutivacanāt*.

[15] The comm. explain: *oṣadhayo vrīhiyavādayaḥ* and *nīvārādyoṣadhiṣu prathamabhakṣaṇe, vanaspataya āmraphalādayaḥ* and *śamyādivanaspati* . . . etc.

2. (This spot moreover should be) inclined towards the south for a person who longs for food; for offspring dies there (i. e. in the south).

Knauer's text reads *dakṣiṇāpravaṇam* as against *dakṣiṇa-* in the comm; see ĀGS II. 7. 10: *dakṣiṇāpravaṇe sabhāṃ māpayet, sādyūtā ha bhavati*, 'he should have constructed the assembly-room (of the house) on a spot which is inclined towards the south; thus there will be no gambling in it'.

3. (It should also be a spot), from where the water flows away in every direction.

We find the same precept in KGS XI. 1, where Ād. explains: *samavasrāvaṃ sarvato āpo yasmān nisravanti.*

4. Or (a spot), from where the water, after having united, can flow away in north-easterly direction.

We find nearly the same precept in KGS XI. 1: *samavasrutya vā yasmāt prāgudīcīr āpo nirdraveyuḥ* (Mān. *nirvaheyuḥ*!) *pratyagudīcīr vā.*
The text reads *tad vā*, which means *tatra vā*, as has already been noted by Caland in the margin.

5. (And a spot), where a pit, which has been dug, can be filled up (again) with the same earth (i. e. which has been dug out).

Compare for this sū. ĀGS II. 8. 2—3: *jānumātraṃ gartaṃ khātvā tair eva pāṃsubhiḥ pratipūrayed, adhike praśastaṃ, same vārttaṃ, nyūne garhitam*, 'he should dig a pit knee-deep and fill it again with the same earth; if (the earth) shows at the top (of the pit, the spot is) excellent, if it is level, (it is) of middling quality, if it does not fill (the pit, it is) to be rejected'.[1]

6. (And a spot), where the water remains sufficiently stationary(?).

The ĀGS text (II. 8. 4—5) also throws light on this sū. It runs: *astamite 'pāṃ pūrṇaṃ* (sc. *gartam*) *parivāsayet, sodake praśastam, ārdre vārttaṃ, śuṣke garhitam*, 'after sunset he should fill (a pit) with water and leave it in that condition during the night; if (in the morning) there is still water in it, (the spot) is excellent, if it is moist, (it is) of middling quality, if it is dry, (it is) to be rejected'. Knauer's interpretation of the word *dhārayiṣṇūdakatara-* 'hinreichend wasserhaltig' or 'durch reichliches Wasser erträgsfähig' ('Bahuvrīhi mit angehängtem *-tara*', Index of Words, p. 174) seems to be wrong. It may mean 'having sufficient water left' (*dhārayiṣṇu* 'holding up').[2] We seem to be concerned here with a test based upon experience: if the water remains, the ground is rocky or in any case sufficiently hard, if it sinks away, the ground is too soft for building a house upon it.

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[1] This text confirms the correction made in the margin by Caland: *gṛhahānir bhavati* 'he is giving up the house' in stead of Knauer's interpretation *gṛhahā nirbhavati* (Komm., p. 131).

[2] See finally the Mān.-comm.: *tyājyaṃ yatrodakaṃ kṣipraṃ śoṣayati* and *yatrodakaṃ sthitvā tatraiva śāmyati.*

7. After having 'accepted' (the spot, where) the house (is to be built) while pronouncing the words: I accept this dwelling-place for food, for splendour and divine glory, and having put (a piece of) gold in the pit (which has been dug for the centre post), he offers (an oblation of ghee) with the words: To the unshakable, steadfast earth-demon, svāhā!

See the Mān.-comm.: *madhyamāyāḥ sthūṇāyāḥ gartaṃ khātvā garte hiraṇyaṃ nidhāya.* This precept only occurs in the Mān.-text. For the actions which concern the centre post, see ĀGS II. 8. 14.

8. With the four formulae: You are the favourable (quarter) by name, the eastern quarter; of you Agni here (is) lord, and the black (snake is) the guardian; to your lord and to your guardian, to them (be) adoration!; may they be favourable to us; him whom we hate and who hates us, we place here in the jaws of these two (I) — You are the strong (quarter) by name, the southern quarter; of you Indra here (is) lord, the tiraścīnarājī (the cross-lined serpent?) the guardian, etc. (II) — You are the (quarter that is) turned forward by name, the western quarter; of you Soma here (is) lord, the Self-born (the viper?) the guardian, etc. (III) — You are the easily-to-be-dwelled-in (quarter) by name, the northern quarter; of you Varuṇa here (is) lord, the sr̥dāgu 3) the guardian, etc. (IV), 4) he successively (makes oblations to) each of the four (principal) quarters, (each one with one formula); (thereafter) with the two (following formulae): You are stability by name, the downward quarter; of you Viṣṇu here (is) lord, he whose neck is spotted black, the guardian, etc. (V) — You are the lady(-quarter) by name, the upward quarter; of you Br̥haspati here (is) lord, the white one the guardian, etc. (VI), 5) in the middle (of the spot).

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3) AV III. 27. 3 reads *pr̥dāku* 'adder'(?).

4) The formulae I—IV are to be found in MS II. 13. 21: 166. 13—167. 5, cf. TS V. 5. 10a, AV III. 27. which reads: *prācī dig agnir adhipatir asito rakṣitā*, etc.; *dakṣiṇā d. indro adh. tiraścirājī* (MS: *tiraścīnarājī*) *r.*; *pratīcī d. varuṇo 'dh. pr̥dāku r.*; *udīcī d. somo adh. svajo r.*; *dhruvā d. viṣṇur adh. kalmāṣagrīvo r.*; *ūrdhvā d. br̥haspatir adh. śvitro r.*

5) For the formulae V—VI see MS ibid. 167. 8—13.

The same series consisting of six formulae occurs also in MGS II. 16. 2 (Sarpabali); it seems to be intended for destroying the danger of the snakes; see also Whitney-Lanman on AV III. 26 and 27.

9. After having thrown a stone and rice or barley corns into a jug of water, he besprinkles (the spot with this water) while pronouncing the two verses: Be kind, O earth, etc. (I) — Truly thus you bear, O earth, etc. (II) and the two verses: The earth, which defends well, etc. (I) — The great mother, etc. (II).[6]

This besprinkling of the spot where the house is going to be built also occurs in other texts; see e. g. ĀGS II. 8. 11.
For the water mixed with a stone and grains, see MGS II. 7. 2.

10. With a Śamī-branch with the leaves on it, he rubs (the spot) thrice in northerly direction, while pronouncing the two verses: Be kind, O earth, etc.,[7] and with the two verses: The earth, who defends well, etc.,[7] and the three verses: Adoration be to the serpents, which (are) throughout the earth, which (are) in the atmosphere, which (are) in the sky, to those serpents, adoration! (I) — Those that are the arrows of the sorcerers, those that belong to the trees, those that lie in holes, to those serpents, adoration! (II) — Those that (are) there in the luminous sphere of the sky, or those that (are) in the rays of the sun, those that have made their seats in the waters, to those serpents, adoration! (III).[8]

This rubbing with a branch also occurs in other texts, see e. g. ĀpGS 17.1 sq.
This sū. is identical to MGS II. 7. 3.

11. After having sprinkled the centre post (with water), while pronouncing the verse: (May) this here (be) prosperous on all sides, (this) vigour, this sap(?); after having thus attained (all) human wishes, you shall obtain, what the headless (woman) . . . (?),[9] he sprinkles (water) in the pit (wherein this post is going to be placed).

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[6] For a full translation of these four verses, see MGS II. 7. 2.

[7] See footn. 6.

[8] For these three verses, which also occur in MGS II. 7. 3, see MS II. 7. 15: 97. 1—6.

[9] This verse only occurs here; it is far from being clear in all points; especially pāda d; *yad aśīrṣṇī* (fem!) *tad lapsyasi* (sandhi?) is difficult to account for.

For this sū. we refer e. g. to ĀGS II. 8. 15: *madhyamasthūṇāyā garte . . . prāgagrodagagrān kuśān āstīrya vrīhiyavamatīr apa āsecayet*, see Hillebrandt, Rit. Lit., p. 81.

12. He addresses the centre post with the two verses: Stand here downwards(?), fertile(?), standing firm(?); prosper in the midst of prosperity; let not the malicious ones reach you (I) 10) — (May) the tender boy (come) to you, to you the cup, which has gone round(?), to you the calf together with the moving creatures, (may) he (come to you) with mugs of sour milk(?) (II). 11)

These two verses are used in ĀGS II. 8. 16 at the erecting of the post; the second verse (together with two other verses) is used in KGS XI. 2 at the placing of that post.

13. While pronouncing the words: Of the Vasus you, of the power of the Vasus and of Day-and-Night, he places the post in the pit.

The words *vasūnāṃ tvā*, etc. are not quite clear. Perhaps three separate pratīkas are meant.

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10) There are several difficulties in this verse, for which see ĀGS II. 8. 16, ŚGS III. 3. 1, HGS I. 27. 3, Mp II. 15. 3, AV III. 12. 1. In pāda a *nitarā* is ambiguous; in his Index of Words s. v. Knauer translates: 'eingesenkt, recht tief', to which he adds the remark: wahrscheinlicher 'beständig, ewig'; it may also stand for *nitarām* 'surely, in each case' or *nitarā* may be an adverb of the same meaning; ĀGS and Mp have the lect. fac. *nimitā*. — In pāda b *tilvalā* is probably to be emended by *tilvilā*, the reading in ĀGS and Mp, which may mean 'gesegnet', see Geldner, RV in Auswahl, Glossar s. v. (RV V. 62. 7) and VV II, p. 279. — For *sthirāvatī* in the same pāda the other texts have more or less corrupt variants: *sthājirāvatī* (ŚGS), *stāmirāvatī* (ĀGS), *syād irāvatī* (Mp). — As for pāda d, see VV II, p. 405: 'The correct reading is *mā tvā prāpann aghāyavaḥ*'. The reading in Mān. (*ā tvā prāpann adyāyavaḥ*) would mean: may lives today reach you.

11) Another corrupt verse, for which see AV III. 12. 7, ĀGS II. 8. 16, PGS III. 4. 4, ŚGS III. 2. 9, HGS I. 27. 4, KGS XI. 2. — For variants in pāda b (*ā tvā parisṛtaḥ kumbhaḥ*), see VV II, pp. 144, 312; the form *parisṛtaḥ* in Mān. as against *-srutaḥ* in the other texts admits of the interpretation 'having gone around', cf. AV II. 14. 6 (*pari dhāmāny āsām āśuḥ kāṣṭhām ivāsaram*). — In pāda c *saha jagatā* (for varr. see VV II, p. 37) may mean 'with the moving creatures', see the comm. on AV l. c. *gamanaśīlena gavādinā* and Whitney-Lanman a. l. — In d the correct reading may be *kalaśair ayam* as KGS has it, see VV I, p. 85; III. p. 192.

14. While pronouncing the verse: Rightly mount, O beam, upon the two(?) posts; O Agni, keep off the ruling, powerful (enemy)(?) [12]), he puts the centre beam (on the centre post).

The same verse is used in KGS XI. 3 accompanied by the precept: *prāñcaṃ vaṃśaṃ samāropayati*; part of the verse is used in ĀGS II. 9. 1 at the placing of the bamboo beam.

15. The remaining posts and (bamboo) beams are put into place without verses.

16. After having caused (the house) to be constructed with a door to the east or a door to the south, he enters the house while pronouncing the words: I enter (this) house which is pleasant, not killing my husband(?), [13]) as has been explained before.

The word *purastāt* refers to MGS I. 14. 6.
For the door which is to be made in the house, see Hillebrandt, Rit. Lit., p. 81 and KGS XI. 1: *prāgdvāraṃ dakṣiṇadvāraṃ vā śaraṇaṃ kārayet.*

17. While pronouncing the verse: May king Varuṇa come hither with his plentiful (waters), at this place may he stay in prosperity; bringing food (to this house) which drops ghee, in this (house) I enter, kindly disposed, [14]) he places at the north-eastern quarter the jar of water for drinking.

Knauer reads *prātipānam* as against *pratipādanam* in the MSS; he explains this word (p. 178) as follows: 'zum Trinken dienend' or 'mit Trinkwasser versehen', after the explanation of the comm.: *udapānārtham.* See also PGS III. 5 for the jar of water.

18. While pronouncing the verse: To the ocean I send you, return to your source; unhurt be our men, may my sap not be spilt, [15]) (he places) a bucket (near it).

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[12]) See KGS XI. 3, ĀGS II. 9. 2, Mp II. 15. 5, HGS I. 27. 7, AV III. 12. 6. — *R̥te 'va* (in a) is certainly corrupt for *r̥tena*, cf. VV II, p. 374; *sthūṇā* (also in AV Paipp.) may be a dual masc., see *sthūṇāv* in HGS and Mp, *sthūṇām* in the other texts (KGS!). — *Vaṃśo* is strange, all other texts reading *vaṃśa* (voc.), see VV III, p. 135. — For Mān.'s *virājam upasedha śakram*, KGS reads: *virājann apasedha śatrūn*, see also the other parallels.

[13]) See MGS I. 14. 6 for these words.

[14]) For the first line of this verse see ĀGS II. 9. 5, for the second MGS I. 14. 6. They form a hybrid combination.

[15]) See e.g. PGS I. 3. 14, HGS I. 13. 4.

After the word *udañcanam* the comm. adds: *udakoddharaṇabhāṇḍaṃ pariplavam*(?) *avasthāpayati*.

19. After having cooked a sthālīpāka in milk for Vāstoṣpati, he offers therefrom while pronouncing the verses: Driving away evil, O Vāstoṣpati, assuming all shapes, be a kind friend to us (I) — O Vāstoṣpati, receive us (in your protection), give us good entrance and drive away evil from us; favour us with that, for which we ask you, be favourable to our two-footed, favourable to our four-footed (ones) (II)[16], and the two verses: Vāstoṣpati, be our furtherer, making our wealth in cows and horses increase, O Indu; may we, free from decay, dwell in your friendship, be kind to us as a father to his sons (I)[17] — Vāstoṣpati, let us live with you in a fellowship, which is valiant, joyful and spacious; protect our wish in rest and in toil, protect us always, you (Gods), with welfare (II).[18]

20. (Then he offers) the Jaya-offerings, etc., in the same way (as has been explained before).[19]

II. 12 Baliharaṇa The Bali-Offering

This rite is treated by Hillebrandt, Rit. Lit., p. 74 sq; Keith, Religion, p. 360 sq; E. Arbman, Rudra, Uppsala, 1922, p. 189 sqq, al. loc. and in the following texts: VGS XVII, KGS LIV, BhGS III, 12—14, KauśS 74. 1—12.[1]

1. (Of cooked food which contains all substances and which is destined) for the All-Gods and (which are) near at hand(?) he should offer a bali-offering in the evening and (also) in the morning.

For this sū. we may refer to KGS LIV. 1: *vaiśvadevasya siddhasya sarvato 'gryasya juhoti* (here follow the names of the deities which are given in MGS sū. 3, q. v.) and VGS XVII. 3: *haviṣyasya vā* (wrong?) *siddhasya vaiśvadevaḥ*.

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[16] For these two verses, see MS I. 5. 13: 82. 11—14; in KGS XII. 1 they are quoted sakalapāṭhena.

[17] See RV VII. 54. 2, PGS III. 4. 7, HGS I. 28, 1, Mp II. 15. 20, KGS XII.1.

[18] See RV ibid. 3, Mp ibid. 9 and the other texts.

[19] See I. 10. 11.

[1] For the (original?) meaning of the word *bali* we may refer the reader to Arbman, Rudra, p. 64, footn. 1, who says: 'Am besten wird das Wort in den vedischen Texten durch „Deponierungsopfer" wiedergegeben'.

The words *vaiśvadevasya siddhasya* are not quite clear; in the translation I followed the Indian comm. (Gaekwad-ed.) which runs as follows: *vaiśvadevasya pākasya sarvārthasya siddhasyopapannasya*; perhaps *siddha* simply means 'cooked'.

2. The offering is distributed among Agni-Soma, Dhanvantari, the All-Gods, Prajāpati and Agni Sviṣṭakṛt.
3. Then he offers a bali-offering while pronouncing the words: To Agni, adoration! — To Soma, adoration! — To Dhanvantari, adoration! — To the All-Gods, adoration! — To Prajāpati, adoration! — To Agni Sviṣṭakṛt, adoration!, (by throwing them) into the house-fire(?) one (offering) after the other.

See Hillebrandt, l. c. for the gods to whom the bali-offering is dedicated, the so-called *Devayajña*.

KGS LIV. 1 mentions: Agni, Soma, Mitra, Varuṇa, Indra, Indra-Agni, the Viśve Devāḥ, Prajāpati, Anumati, Dhānvantari,²) Vāstoṣpati and Agni Sviṣṭakṛt; VGS XVII, 4 has the following series: Agni, Soma, Prajāpati, Dhanvantari, Vāstoṣpati, Viśve Devāḥ, Agni Sv.; JGS I. 23: Agni, Soma, Dhanvantari, Dyāvāpṛthivī, Viśve Devāḥ, All Gods, Prajāpati (*manasā*, 'he only thinks: To Prajāpati, svāhā!'); BhGS III. 12 mentions: Agni, Soma, Prajāpati, Dhanvantari, Dhruva, Dhruva Bhauma, Dhruvakṣiti, Acyutakṣiti, Viśve Devāḥ and Sarvā Devatāḥ.

It is noteworthy that in Mān. the number of gods mentioned in sū. 2 is repeated in sū. 3, as it were to underline Mānava's opinion in its contradiction to the other authors.

The expression *agnyāgāre* ('Feuer-häuschen', 'Feuergebäude', place for keeping the sacred fire) is a little strange. In Kāṭh. and Vār. it is not definitely said in the text, but it appears from the comm., that the offerings are made in the fire, as is expressly prescribed in JGS I. 23.

4. While pronouncing the words: To the waters, (adoration!), (he offers a bali-offering) near the jar of water.

With this sū. the so-called *Bhūtayajña* begins. See KGS LIV. 7 (*udadhāne varuṇāya*), JGS I. 23 id. (with a different verse), VGS XVII. 7 (*adbhyaḥ* (without *iti* as Mān. has it) *kumbhadeśe*), BhGS III. 13 (*adbhyaḥ svāhā varuṇāya svāheti udadhānyām*).

5. While pronouncing the words: To the plants, (adoration!) — (?) To the trees, (adoration!), (he offers a bali-offering) near the post in the centre (of the house).

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²) The Devapāla MSS read *Dhānvantaraye*.

We may refer to KGS LIV. 5: *sthūṇāyāṃ dhruvāyāṃ* [3]) *śriyai hiraṇyakeśyai vanaspatibhyaś ceti*, BhGS l. c.: *vanaspatibhyaḥ svāhā sthūṇādeśe.* [4])

6. While pronouncing the words: To the deities of the house, (adoration!), (he offers a bali-offering) in the middle of house.

See VGS XVII. 8: *oṣadhivanaspatibhyo* (*iti*?) *madhyadeśe*, JGS I. 23: *madhye 'gārasya*, BhGS l. c.: *antarikṣāya svāhauṣadhivanaspatibhyaḥ svāheti madhye 'gāre.*

7. While pronouncing the words: To Dharma and Adharma, (adoration!), (he offers a bali-offering) at the door (of the house).

See KGS LIV. 6: *dharmādharmayor dvāre mṛtyave ca*; perhaps these last two words do not belong to this sū., see however KauśS 74. 5: *dvāryayor mṛtyave dharmādharmābhyām.* [5])

8. While pronouncing the words: To Death, (adoration!) — To the Wide Space, (adoration!), (he offers a bali-offering) in the open air.

See VGS XVII. 12: *ākāśāyeti sthalikāṇḍābhyām*(?), KGS LIV. 16: *ūrdhvam ākāśāya.*

9. While pronouncing the words: To the Inside-of-the-cowshed, (adoration!), (he offers a bali-offering) in the middle of the cowshed.

No parallel.

10. While pronouncing the words: To Vaiśravaṇa outside, (adoration!), (he offers a bali-offering) outside (the cowshed?) to the east.

Again no parallel; cf. KGS LIV. 10: *upari śaraṇe vaiśravaṇāya rājñe bhūtebhyaś ceti*, VGS XVII. 13: *tūṣṇīṃ niṣkramyopari śaraṇe.* It seems improbable that *bahiḥvaiśravaṇāya* should be one word, as it is printed in Knauer's text.

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[3]) Ād. explains: *madhyamāyām.*

[4]) Knauer printed one correction of the MSS in his text viz. *madhyamāyām* instead of *gṛhamadhyamāyām* ('ein zu künstliches Compos.; *gṛha* überflüssig und dem folg. Sū. entnommen') and proposed another, which also seems very probable, viz. *oṣadhibhyo vanaspatibhya iti* in stead of *oṣadhibhya iti oṣadhibhyo vanasp. iti.*

[5]) Does this text indicate that *mṛtyave* (in sū. 8 in Mān.) does not belong there either, but to sū. 7?

11. While pronouncing the words: To the All-Gods, (adoration!), (he offers a bali-offering) in(side) the house.

Further details are lacking, see sū. 6 above.

12. While pronouncing the words: To Indra, (adoration!) — To the people of Indra, (adoration!), (he offers a bali-offering) to the east (of the house?)

Cf. KGS LIV. 11: *indrāyendrapuruṣebhya iti pūrvārdhe*, where the comm. explain as follows: *gṛhasya* (Br., Ād.) and *gṛhasyāgner vā* (Dev.).

13. While pronouncing the words: To Yama, (adoration!) — To the people of Yama, (adoration!), (he offers a bali-offering) to the south.

See KGS LIV. 12, VGS XVII. 6.

14. While pronouncing the words: To Varuṇa, (adoration!) — To the people of Varuṇa, (adoration!), (he offers a bali-offering) to the west.

See KGS LIV. 13, VGS XVII. 6.

15. While pronouncing the words: To Soma, (adoration!) — To the people of Soma, (adoration!), (he offers a bali-offering) to the north.

See KGS LIV. 14, VGS XVII. 6.

16. While pronouncing the words: To Brahman, (adoration!) — To the people of Brahman, (adoration!) (he offers a bali-offering) in the middle.

See KGS LIV. 15; VGS l. c. reads: *madhye varuṇāryamabhyāṃ brahmaṇe ca.* For the sūtras 13—16 we may also refer to BhGS III. 14. In general there is great parallelism between Mān., Kāṭh. and Vārāha, though the latter in a less marked degree. [6])

17. (He offers a bali-offering) to the north, while pronouncing the words: To the Āpātikas, (adoration!) — To the Saṃpātikas, (adoration!) — To the Ṛkṣas, (adoration!)

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[6]) On the other hand Kāṭh. and (or) Vār. contain a number of precepts which do not occur in Mān., and vice versa, see sū. 17, 19.

— To the Yakṣas, (adoration!) — To the Ants, (adoration!) — To the Piśācas, (adoration!) — To the Apsarases, (adoration!) — To the Gandharvas, (adoration!) — To the Guhyakas, (adoration!) — To the Mountains, (adoration!) — To the Creeping Ones, (adoration!).

As far as I am aware there is no parallel for this bali-offering to a series of semi-divine beings. It is certainly not to be found in Kāṭh., or in Vār. or in any other text that I know of.

18. While pronouncing the words: To those-who-walk-by-day, (adoration!), (he offers a bali-offering) by day; while pronouncing the words: To those-who-walk-by-night, (adoration!), by night.

See KGS LIV. 17—18: *sthaṇḍile divācarebhyo bhūtebhya iti divā, naktaṃcarebhyo bhūtebhya iti naktam.*

19. While pronouncing the words: To Dhanvantari, (adoration!), the satiation of Dhanvantari (is accomplished).

No parallel is to be found either in Kāṭh. or Vār.; Dhanvantari has already been mentioned in the sūtras 2—3 above.

20. After having mingled it with water, he should pour the remainder (of the food) to the south on the ground, while pronouncing the words: To the Fathers, svadhā!

This is the so-called *Pitṛyajña*, for which see Hillebrandt, p. 75, Keith, l. c., Caland, Totenverehrung, p. 10 sq.

21. After having washed his hands, having sipped (water) and having regaled a guest, he should (himself) eat of the remainder (of the food with which the guest has been regaled).

This is the so-called *Nṛyajña* or *Manuṣayajña*, for which see e. g. PGS II. 9. 11.

II. 13 Ṣaṣṭhīkalpa The rite (to be performed) on the sixth day (of a lunar fortnight)

As far as I am aware there is no parallel to this rite. The name *Ṣaṣṭhī* occurs in Baudh.-Gṛhya-Pariśiṣṭa IV. 2 (Harting, Selections from the BGParS, p. 26, l. 8: *ṣaṣṭhyai svāhā*, in a series of names of different deities).*

1. Now we shall explain the rite (which is to be performed) on the sixth day (of a lunar fortnight).
2. On the fifth day, in the bright half of the month, he should eat food which is qualified for sacrifice, while having his face turned to the west.
3. (In the evening of that same day) he should lie down (on the ground) on Darbha-grass or on rice-stalks, while having his head turned to the east and he should practise chastity.
4. On the (next) morning, when the sun has risen, he should not omit washing, drinking, eating, the anointing (of his body) and (the putting on of) wreaths and clothes.
5. He should eat as much as people give (to him); he should eat all things people give (to him) except food which is not fit for sacrifice and which belongs to (i. e. which has been given to him by) a sinner, while avoiding *abhiniviṣṭaka* (-food).

The word *amedhya* is explained by the comm. as follows: *ayajñiyaṃ māṣādi* ('beans and the like'). — The meaning of *abhiniviṣṭaka* is far from being clear. Knauer (Index of words, s. v.) translates 'abgestanden (v. Speisen, eigentl. heimgesucht)', which interpretation I do not quite understand. He also gives the different explanations of the commentators, viz.: 1. *gaṇānnam* 'food prepared for a number of persons in common'; 2. *dāsyānnam* 'food for slaves(?)'; 3. *paryuṣitam annam* 'food which has passed the night, i. e. which is not fresh'; 4. *jātiduṣṭadattam annam* 'food given by a person who is 'corrupted' by his birth, i. e. a *Śūdra*'. It is difficult to decide which of these interpretations is correct; in any case Knauer seems to be right in saying: 'darnach ist jedenfalls 'Speise' zu ergänzen.'

6. After sunset, after having cooked a sthālīpāka in milk, then he offers (portions) therefrom while pronouncing the following (verses wherein different) names (of Ṣaṣṭhī are given)1): Enjoy my (oblation on the day of) her, who gives treasures, who possesses goods, who grants (the fulfilment of) the wishes of those who (wish to) obtain (the fulfilment of) all wishes, who is propitious and full of splendour, the divine Ṣaṣṭhī, O powerful (Indra) (I)2) — Nandī and Welfare, Prosperity and the Ādityā who is full of splendour, the favourable Word and Success — may Ṣaṣṭhī bestow treasures upon me (II)3) —

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1) Cf. the commentator's explanation: *dhanadām .... ityādinā ṣaṣṭhīnāmadheyāni, tair nāmadheyair vakṣyamāṇair juhoti.*

2) No parallel; *sarvakāmin* (in pāda b) probably means 'who obtains (the fulfilment of) all wishes'.

3) No parallel.

Sons and cattle, treasures and corn, abundance of horses, goats, kine and sheep and what has been wished for in my mind, the Oblation-eater (Agni) bestow that upon me (III) — Ṣaṣṭhī, who grants wishes, who is Rajanī, who takes on all shapes, may she make treasures come to me; she who is the mistress of wishes, may Ṣaṣṭhī bestow the (fulfilment of) wishes and treasures upon me (IV) 4) — You, who are Ākr̥ti((the Constituent Part?), Prakr̥ti (The Original Form), Vacanī, Dhāvani, Padmacāriṇī (Lotus-footed), be (merciful to me) through my prayer (V) 5) — Śrī, who is perceptible through her odour, who cannot be resisted, allways well-supplied, abounding in dung, ruling over all creatures, this (Śrī) I invoke here (VI) 6) — This goddess possesses all sorts of vessels, (she is) prosperity and very rich in lakes(?); may I obtain (the protection) of Ari(?), the goddess, may she make treasures come to me (VII) 7) — O goddess, you who have a golden rampart, protect me; may long life and splendour come to (me), svāhā! (VIII) 7) — She who is full of horses, who stands in the middle of the chariot, who is delighted by the trumpeting of the elephants, I invoke this goddess Śrī; may the goddess Śrī be pleased with me (IX) 8) — May the troops of the gods come to me and the serpents(?), together with warmth; I have become visible in this kingdom; may welfare put confidence in me (X) 9) — and

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4) No parallel; in pāda b Knauer reads *upavartatu*, although the causative *upavartayatu* would be better both metrically and gramatically, see VIId; in pāda ca *kāmā* may stand for *kāmān* or *kāmam* or *kāmā* may be a 'fem. ad hoc gebildet', (see Knauer, Index of words, p. 168), cf. *ādityā* (see IIb) and *īśānā* (Ia)(?), see also the dative *kāmāyai* below. — It may also be noted that the accusatives *kāmapradāṃ . . . ṣaṣṭhīm* (a—b) are strange.

5) No parallel.

6) RV V. 87, Kh. 9 (TĀ X. 1. 43); belongs to the *Śrīsūkta*, as the verses IX and X do, see Scheftelowitz, p. 72 sq.

7) No parallel.

8) RV V. 87, Kh. 3; in pāda a RV reads *aśvapūrvām* as against *-pūrṇām* in Mān.

9) RV V. 87, Kh. 7; in pāda b Knauer reads *tyāgāś ca*, a correction of *-tvāgāś ca*; the other MSS (the majority) reading: (*devagaṇā!*) *nāgāś ca*; RV has (pādas a-b) *upaitu māṃ devasakhaḥ kīrtiś ca maṇinā saha.*

while pronouncing the following words: To Prosperity (Śrī), svāhā! — To Modesty (Hrī), svāhā! — To Welfare (Lakṣmī), svāhā! — To Upalakṣmī, svāhā! — To Happiness (Nandā), svāhā! — To Haridrā, svāhā! — To Ṣaṣṭhī, svāhā. — To Fortune (Samṛddhi), svāhā! — To Jayā*, svāhā. – To Kāmā, svāhā!

As for the number of oblations prescribed in this sū. Knauer remarks (p. 135) that the commentators mention twenty-one, while the text only has twenty, This inconsistency is easily accounted for and we can agree with Knauer, when he says: 'ist also die Zahl 21 traditionell begründet, so muss eine andere Vertheilung an- oder eine Lücke (perhaps more especially in the series of names Śrī, Hrī, etc.?) vorausgesetzt werden'.

7. (Then) the Jaya-offerings, etc. are made, in the same way (as has been described before) [10].
8. During six months he should perform this (Ṣaṣṭhī-rite), (in the bright half of each month), or during three months in each (i. e. the light and the dark) half.
9. (The Ṣaṣṭhī-rite should be) performed by a person who has a hundred thousand (wishes) or only one wish.

See the comm.: *gavāṃ śatasahasrakāma idaṃ* (sc. *ṣaṣṭhīkalpam*) *prayuñjīta ekavarakāmo vā*; *śatasāhasrapaśvādikāmasaṃyogaḥ putrādyekevaro vā*.

10. A cow and an ox are the reward (for the priest).

II. 14 Vināyakakalpa The Vināyaka rite

For this rite we may refer to the following literature: Keith, Religion, p. 242; Arbman, Rudra, Uppsala 1922, p. 57 sqq, 219 sqq, von Bradke, ZDMG 36 (1882), p. 426—433, Bhandarkar, Vaiṣṇavism, Śaivism and minor religious systems, Grdr. indo-ar. Phil. u. Altertumsk. III, 6, 1913, p. 147—148.

That the text of the Mānavagṛhyasūtra is closely connected and nearly parallel to a passage in the Yājñavalkyasmṛti (I. 270—292), was first remarked by von Bradke, who printed the two texts side by side (the Smṛti in Stenzler's edition) and translated the Mānava-text. His conclusions are as follows (p. 432): 'Es kann wohl kaum einem Zweifel unterliegen, dass diese beiden Formen der Vināyaka-Ceremonie ... in historischem Zusammenhange stehen; und zwar liegt uns im MGS augenscheinlich die ältere Gestalt vor'. Then follow a number of arguments [as for instance the prose redaction in Mān. as against the śloka-metre in Yājñ.; some stylistic peculiarities (*divākīrtyādayaḥ* (Mān. sū. 11): *antyajāḥ* (Yājñ. I. 272), *adhyetṛ* (Mān. sū. 19): *śiṣya* (Yājñ. I. 275), *pāvamānīḥ* (in Mān. sū. 26, vs. I d): *pāvamānyaḥ* (in Yājñ. I. 280); the reduction of the four *Vināyakas* (in Mān. sū. 2) to one *Vināyaka* in Yājñ. (I. 270), whose mother is *Ambikā* (Yājñ. I. 290), although there is only one *Vināyaka* mentioned in Mān. sū. 29], the value of which is not very convincing for this thesis, which is approved by Bhandarkar (p. 148) and Jolly, Recht und Sitte, (Grdr. d. indo-ar. Phil. etc. II, 8, p. 20), and also seems reasonable from a general literary and historical point of view.

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[10] See I. 10. 11.

Concerning the (possible) common source of the Gṛhya and the Smṛti text Knauer gave his opinion (there was no other way open to him) very cautiously: 'Ob allerdings der Verfasser des Yājñ. . . . direct aus dem MGS geschöpft hat, oder beide Redactionen der Vināyaka-ceremonie auf eine gemeinsame Grundlage zurückzuführen sind, diese Frage wird, wenigstens für jetzt, unentschieden bleiben müssen' (p. 432).

This brings us to the question of the *Vināyaka(s)* him(them) self(selves) and to that of their meaning and function. There cannot be any doubt that in the Mānava text the *Vināyakas* are considered to be demons, who are the cause of evil, misfortune and disease, and who are to be propitiated and exorcised by a series of special rites. The same may be said concerning the one *Vināyaka* in the Yājñ. Smṛti.

In PW VI, 1088 we find a class of demons mentioned, called *Vināyakas*, see Mbh XII, 10477, Harivaṃśa 10697, al. loc. while Bhandarkar, l.c. refers to the *Gaṇeśvaras* and *Vināyakas*, who 'are mentioned among the gods who observe the actions of men and are present everywhere; and again the V. are said to remove all evil from men when praised'. — According to Jacobi (ERE II, 807) *Vināyaka* (or *Vighneśa*) was the first appearance of *Gaṇeśa* (or *Gaṇapati*), a god whose origin is difficult to determine and who was one of the latest to appear in the Hindu Pantheon. *Vināyaka-Gaṇeśa* is the creator and lord of obstacles (*Vighneśa*), but he may also become the remover of them (from the verb *vi-nī-* 'to remove'). Arbman, Rudra, p. 219 sq defends another opinion: 'Wir haben in *vināyaka* vielmehr ein Synonym von *gaṇeśa* zu sehen (Winternitz, JRAS 1898, p. 383 contra: ,, . . . whether they (the *Vināyakas*) have anything to do with the *Gaṇeśa* of the Purāṇas is at least doubtful"). Die V. waren Dämonenführer . . . Man versteht dann ihre Stellung in dem *Vināyaka* ritus. Sie spielen hier dieselbe Rolle wie *Śiva*, *Skanda*, *Kubera* und *Gaṇeśa* . . . nämlich als Herrscher der Krankheitsdämonen, die man . . . zu beschwichtigen hat'. In my opinion there seems to be no reason why this interpretation should be doubted, at least as far as concerns the Mān.-and Yājñ.-texts.

To pronounce a definite judgment in subtle and complicated questions like this, is almost impossible and such a judgment if it could be pronounced, would only be of relatively small value to our subject. The occurrence of the *Vināyakakalpa* in the Mān. text could only point to an intercalation of this chapter (in a new, i. e. later recension of the MGS) in our text, or

— and this would be of greater importance if it could be sufficiently proved — to a relatively late *diaskeuasis* of the original Mān.-text. 1)).

1. Now we shall explain (the rite for the atonement of) the Vināyakas.
2. (The names of the Vināyakas are:) Śālakaṭaṅkaṭa, Kūṣmāṇḍarājaputra, 2)) Usmita and Devayajana.

In Yājñ. I. 270 there is only one Vināyaka, who is the son of Ambikā (see sū. 30 below): *vināyakaḥ karmavighnasiddhyarthaṃ viniyojitaḥ/ gaṇānām ādhipatye ca rudreṇa brahmaṇā tathā*, 'Vinayāka has been appointed by Rudra and Brahman to remove obstacles and to have sovereignty over the Gaṇas'.

3. The persons who are possessed by these (Vināyakas), show the following symptoms:
4. He presses a clod of earth.
5. He cuts down blades of grass.
6. He traces scratches on his limbs.
7. He sees water in his dream. 3))
8. He sees people with shaven heads (in his dream).

Cf. Yājñ. I. 271: *svapne 'vagāhate 'tyarthaṃ jalaṃ muṇḍāṃś ca paśyati.*

9. He sees people with crested hair (in his dream).
10. He sees people with reddish-brown garments (in his dream).
11. He sees camels, pigs, donkeys, Caṇḍālas etc. (in his dream) and (has other) impure 4)) dreams;

Cf. Yājñ. I. 272: *kaṣāyavāsasaś caiva kravyādāṃś cādhirohati/ antyajair gardabhair uṣṭraiḥ sahaikatrāvatiṣṭhate.*

12. (He dreams that) he strides through the air.
13. When he walks along a path, he thinks (to himself): 'Someone is following me from behind'.

Cf. Yājñ. I. 273: *vrajann api tathātmānaṃ manyate 'nugataṃ paraiḥ.* In Knauer's text the word *iti* after *vrajati* is missing; see I. 9. 23.

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1) We wish to draw the reader's attention to a Vināyaka rite in a Baudhayana-Gṛhya-Pariśiṣṭa (III. 10), in which text V. is invoked as Vighna, Vighneśvara, Bhūpati, Bhuvanapati, Bhutānāṃ Pati and in which the foll. passage is also found: *vighnāya svāhā, vināyakāya sv., vīrāya sv., śūrāya svāhogrāya sv., bhīmāya sv., hastimukhāya sv., varadāya sv., vighnapārṣadebhyaḥ sv., vighnapārṣadībhyaḥ sv.*, see Harting, Selections from the BaudhGParS, Utrecht (thesis), 1922, pp. 21 (text), 51 sq (transl.).

2) *Kūṣmāṇḍa* (or *kuṣ-*) is a sort of „Kürbis", Benincasa cerifera, cf. J. J. Meyer, Trilogie Altindischer Mächte etc. II, p. 11, footn. 3.

3) *Svapnam* 'as a dream' i. e. 'in a dream'; we should expect *svapne*.

4) For *aprayata* („ungezügelt" Knauer, Index of words, s. v.), see ĀpDhS I. 14. 18, al. loc.

14. Princes now, when they are possessed by these Vināyakas, even when they are endowned with auspicious marks, do not attain to sovereignty.

Cf. Yājñ. I. 274: *tenopaspṛṣṭo labhate na rājyaṃ rājanandanaḥ.*

15. Girls who long for husbands, even when they are endowned with auspicious marks, do not gain husbands.
16. Women who long for offspring, even when they are endowned with auspicious marks, are not blessed with issue.

Cf. Yājñ. I. 274: *kumārī na ca bhartāram apatyaṃ garbham aṅganā.*

17. Of women, even when they are virtuous, the children die.
18. A learned Brahmin, even when (he has the qualities for) being a teacher, does not gain the (official) status of teacher.
19. During the time that the pupils study great obstacles arise for them.

Cf. for the sūtras 18—19, Yājñ. I. 275: *ācāryatvaṃ śrotriyaś ca na śiṣyo 'dhyayanaṃ tathā.*

20. The traffic of merchants vanishes.
21. The husbandry of ploughmen bears (only) few fruits.

See for the sūtras 20—21, Yājñ. I. 275: *vaṇig lābhaṃ na cāpnoti kṛṣiṃ cāpi kṛṣīvalaḥ.*

22. For these (Vināyakas there is) the (following) atonement.
23. (He should take) loam from the lair of a wild animal and from a dwelling-place (i. e. a cowshed?) [5]), (Go)rocanā [6]) and bdellium, [7])
24. and he should take four unmutilated water-jugs, (filled with water) from four (different) wells, [8])
25. and after having prepared all (sorts of) perfumes, all (sorts of) flavours, all (sorts of) plants, all (sorts of) jewels, amulet-strings, [9]) (thick) sour milk, honey and ghee,
26. and having collected these objects and having placed (them?; or: him, i. e. the possessed person?) on a bull-skin, they then wash him

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[5]) *Kulāya* „im Gegensatz zu *mṛgākhara* wohl 'Stall'" (Knauer, app. crit., a. l.), see Yājñ. I. 278 under sū. 26.

[6]) *Gorocanā* is 'a bright yellow orpiment prepared from the bile of cattle' (Mon.-Will., Skt. Dict.).

[7]) *Bdellium* is 'the exudation of Amyris Agallochum, a fragrant gum resin' (Mon.-Will., Skt. Dict.).

[8]) See the comm.: *ekaikasmāt prasravaṇād ekaikam udakumbham.*

[9]) For *pratisara* 'an apotropaeic string', see II. 6. 4.

(the possessed person), while pronouncing the verse: The purification performed by the R̥ṣis, which has a thousand eyes and a hundred streams — with these (waters) I besprinkle you; may the purifying water purify you (I), [10]) and while pronouncing the words: (The plants and waters) given by Agni (a) — Given by Indra (b) — Given by Soma (c) — Given by Varuṇa (d) — Given by Vāyu (e) — Given by Viṣṇu (f) — Given by Br̥haspati (g) — Given by the All-Gods (h) — Given by All the Gods (i) —, to which (words) he (each time) subjoins the words: The plants and waters which are equal to Varuṇa, with these I besprinkle you; may the purifying ones purify you, — and while pronouncing the verses: The misfortune which dwells in your hair, in the parting (of your hair), on your head, your forehead, eyes and ears, may the waters kill it always (II) [11]) — Welfare has king Varuṇa given to you, welfare Sūrya (and) Br̥haspati, welfare Indra and Vāyu, welfare the seven R̥ṣis (III). [12])

The patient is to be washed four times with the water from each of the four jars: while pronouncing verse I, the formulae a-i and the verses II and III. The comm. remarks: *tribhir mantrair ekenodakumbhenābhiṣiñcati, caturthe mantrābhāvat tūṣṇīm*. Are we to suppose that he had another text or are the formulae to be connected with the mantras?
The following passage from Yājñ. (I. 276—279) may usefully be compared:

snapanaṃ tasya kartavyaṃ puṇye 'hni vidhipūrvakam
gaurasarṣapakalkena sājyenotsāditasya ca (276)
sarvauṣadhaiḥ sarvagandhair viliptaśirasas tathā
bhadrāsanopaviṣṭasya svasti vācyā dvijā śubhāḥ. (277)
aśvasthānād gajasthānād valmīkāt saṃgamād dhradāt
mr̥ttikāṃ rocanāṃ gandhān gugguluṃ cāpsu nikṣipet (278)
yā āhr̥tā hy ekavarṇaiś caturbhiḥ kalaśair hradāt
carmaṇy ānaḍuhe rakte sthāpyaṃ bhadrāsanaṃ tataḥ. (279)

27. On the forehead of (the possessed person), after he has been washed, he offers, at night, with a sacrificial ladle (sruva) of Udumbara (Ficus Glomerata) wood four oblations of mustard-oil, pressed on (the

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[10]) In pāda d of this verse Yājñ. I. 280 reads *pāvamānyaḥ* and *te* as against *-nīḥ* and *tvā* in Mān.

[11]) In pāda d of this verse Yājñ. I. 282 reads *sarvadā* as against *te sadā* in Mān.

[12]) See Yājñ. I. 281.

preceding) day, while pronouncing the four formulae: Oṃ! To Śālakaṭaṅkaṭa, svāhā! — To Kūṣmāṇḍarājaputra, svāhā! — To Usmita, svāhā! — To Devayajana, svāhā!

Adhisnātasya has been printed in Knauer's edition as one word. It seems better to divide it into: *adhi snātasya*, sc. *mūrdhani tailaṃ juhoti*, as Caland does in a marginal note. Cf. Yājñ. I. 283: *snātasya sārṣapaṃ tailaṃ sruveṇ-auḍumbareṇa tu/ juhuyān mūrdhani*, etc.

28. After that, at a cross roads [13]) in a village, or at a cross roads in a town, or at a cross roads in a market-place, [14]) after having strewn Darbha grass with the points of the blades turned (outwards) in all directions, he offers in a new winnowing-basket a bali sacrifice (consisting of) husked (rice) grains, unhusked (rice) grains, uncooked meat and cooked meat, uncooked fish and cooked fish, uncooked flour-cakes and cooked flour-cakes, pounded, fragrant substances (e. g. sandal wood) and unpounded, fragrant substances, a fragrant beverage, a honey beverage, a Maireya(?) [15]) beverage, a Surā beverage, an untrimmed wreath and a trimmed wreath, a red wreath, a white wreath*, red, yellow, white, black, blue, green and multi-coloured garments, beans, Kalmāṣa (a species of rice), roots and fruit.

Cf. Yājñ. I. 285—288.

29. Then the invocation of the (following) gods (takes place): Vimukha, Śyena, Baka, Yakṣa, Kalaha, Bhīru, Vināyaka, Kūṣmāṇḍarājaputra, Yajñāvikṣepin, Kulaṅgāpamārin, Yūpakeśin, Sūparakroḍin, Haimavata, Jambhaka, Virūpākṣa, Lohitākṣa, Vaiśravaṇa, Mahāsena, Mahādeva and Mahārāja, — while he pronounces the words: May these gods be pleased with me, may they, while being pleased, please me and being satisfied, satisfy me.

Arbman, Rudra p. 58, attempted an explanation of a number of this 'strange variety of names' (Keith, Religion, p. 242). *Mahādeva* seems to be another name given to *Rudra*. — *Mahāsena* 'ist Beiname des *Skanda-Kumāra*'. [16]) — '*Vaiśravaṇa* ist *Kubera*'. — 'The epithet *Virūpākṣa* means

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[13]) For cross roads see the article *Cross roads* in ERE and Arbman, Rudra, p. 58 sqq.

[14]) Arbman, Rudra, p. 57: 'eines Fleckens'.

[15]) Or *Aireya?*, see Knauer, app. crit., a. l.

[16]) *Kumāra* occurs in PGS I. 16. 24 'der Kriegsgott, der auch bei Suśruta VI. 27 mit seinem anderen Namen *Skanda* als der erste der neun Krankheitsgeister genannt wird' (Stenzler, transl. p. 33, footn.); *Skanda* occurs e. g. in BhGS III. 9 (p. 76, l. 12 of Salomons' ed.); *Kumāra* and *Skanda* occur together e. g. in BaudhGPariśiṣṭa IV. 2 (Harting, p. 26).

'with deformed eyes', or perhaps, 'with oblique eyes'; at least the head of the Guḍimallam Liṅga is distinctly Mongolian in type' (Harting, Selections from the BaudhGPariśiṣṭa, Introd. p. IX). — *Yakṣa* 'is far better known in the Buddhist form of *Yakkha*; we find the term applied to a wondrous thing in the JaimBr III, 203, 272 (the story of the turtle *Akūpāra*)' (Keith, Religion, p. 242).

30. When mid-night is past, the priest (ācārya) approaches the house(?), while pronouncing the words: O Fortunate (goddess), give me fortune! — O Lustrous (goddess), give me lustre! — O Beautiful (goddess), give me beauty! — O Brilliant (goddess), give me brilliance! — O Splendid (goddess), give me splendour! — O You who are rich in sons, give me sons! — O You who have all things, give me (the fulfilment of) all my wishes![18]

The words *gṛhān upatiṣṭhate* are very unexpected; 'man erwartet den Namen einer Göttin comp. mit *gṛhān*', in these words Knauer (app. crit. a. l.) expresses his surprise. The comm. reads: *ambikāgṛhān* 'the temple of *Ambikā*'[19], the name of the goddess we should expect in this context; see Yājñ. I. 289: *vināyakasya jananīm upatiṣṭhet* (he should worship!) *tato 'mbikām.*

31. After that, when the sun has risen, at a bright moment, the worshipping of the sun (takes place); before this worshipping, the giving of an offering (to Vināyaka and Ambikā has taken place); and(?) the worshipping (of the sun takes place) while he pronounces the verse: Glory be to you, O adorable one, you who have a hundred beams, who disperse darkness; destroy, O god, my misfortune, unite me to happiness.[20]

We may refer to Yājñ. I. 289 in this connection: (*upatiṣṭhet . . . ambikām*) *dūrvāsarṣapapuṣpāṇāṃ dattvārghaṃ pūrṇam añjalim* 'he should worship *Ambikā*, after having given (to her) a a handful of Durb-grass, mustard-seed and blossoms as an offering'. We take the order of the actions prescribed in this sū. to be as follows, firstly: an offering to Vināyaka and Ambikā (see the comm.: *kusumodakadūrvāś ca sarṣapapūrṇam añjaliṃ dattvārghaṃ vināyakāya tadvad ambikāyai ca*), and secondly: the worshipping of the sun, which is called *sūryapūjā* and afterwards *upasthānam* (see the comm.: *namas te astv iti sūryopasthānam*; this also agrees with the contents of the verse), although the word *ca* is a little strange.

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[17] See Gopinatha Rao, Elements of Hindu Iconography II, part 1, p. 63 sqq.

[18] See for these formulae, Yājñ. I. 290.

[19] But the comm. also gives: *tato ācāryāṇāṃ gṛhān upatiṣṭhate*; perhaps we ought to read *eka ācāryāṇām?*

[20] The same verse I. 19. 4, q. v.

32. Then the satisfying of Brahmins (takes place).

This satiation is also prescribed in Yājñ. I. 291: *brāhmaṇān bhojayed.*

33. A bull is the reward (for the priest).

See Yājñ. I. 291: *dadyād vastrayugmaṃ guror api.*

II. 15 Aniṣṭasūcakanimittāni Ominous signs

See Hillebrandt, Rit. Lit., p. 182 sqq (with bibliography) and Keith, Religion, p. 390 sq for Omina. This chapter is more or less the continuation of chapter I. 3, while II. 17 contains subject-matter of the same kind.

1. If he has a bad dream, he should, after having made oblations of sesamum-seed, while pronouncing the Vyāhṛtis (*Oṃ*, *bhūr*, *bhuvaḥ*, *svaḥ*), worship the (four) quarters (of the earth), while pronouncing the verses: May Being-awake and Awaking protect me from the east (I) — May the Not-sleeping One and the Not-slumbering One protect me from the south (II) — May that which protects and that which guards, defend me from the west (III) — May the Wake One and Arundhatī protect me from the north (IV) — May Viṣṇu and the Earth and the Serpents protect me from below (VI) — May Bṛhaspati, the All-Gods and Heaven protect me from above (VI).¹)

For the averting of evil dreams, see Hillebrandt, p. 184 and the following texts: ĀGS III. 6. 5 (*svapnam amanojaṃ dṛṣṭvā . . . ādityam upatiṣṭhate*), GGS III. 3. 32 (*duḥsvapneṣu . . .* etc.), HGS I. 17. 4 (*anabhipretaṃ svapnaṃ dṛṣṭvā tilair ājyamiśrair juhoti*), ŚGS V. 5. 3 (*duḥsvapnadarśane*).

2. Likewise (he should worship the four quarters), when (on account of a bad dream) which has appeared (to him), he fears without reason.
3. After having made oblations of sesamum-seed while pronouncing the Vyāhṛtis (*Oṃ*, *bhūr*, *bhuvaḥ*, *svaḥ*) he should do penance during twelve days, six days, three days or one day (only).

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¹) For these verses see KS XXXVII. 10 (reads (in III): *gopāyamānaś ca mā rakṣamāṇaś ca*), AV VIII. 1. 13, PGS III. 4. 15 sqq (*candramā vā asvapno vāyur anavadrāṇas* (17) . . . . *ahar vai gopāyamānaṃ rātrī rakṣamāṇā* (15) . . . . (*annaṃ vai dīdiviḥ*) *prāṇo jāgṛviḥ* (16)). The whole series may have been inspired by AV V. 30. 10: *ṛṣī bodhapratībodhāv asvapno yaś ca jāgṛviḥ tau te prāṇasya goptārau divā naktaṃ ca jāgṛtām.*

4. If he considers (his dream) as an ominous portent, (he should act in the same way), or (perform) that (other atonement).

The translation of sūtras 2—4 is based on the Indian comm. It is possible to take sūtras 2 and 3 together. It is not quite certain what is meant by *tad* in 4; is it the atonement prescribed in sū. 1 (if we take 2 and 3 together) or is it on the other hand the rite contained in (2 and) 3?

5. If on knot-days an earthen vessel is broken, he should throw (it) into the water while pronouncing the words: You are earthen, strengthen the earth, go (i.e. return) to your own origin, svāhā!

We may compare GGS III. 3. 32: .... *maṇike* (water-jug) *vā bhinne* and ŚGS V. 8. 3.

6. If the image of a god burns, is destroyed (without reason), or if it falls down, is crushed, begins to laugh or tremble, or if, after having filled one cooking vessel (*sthālī*) with (the contents of) another cooking vessel, the right or the left cooking vessel breaks, or the left one, after having been put upon the upper mill-stone (breaks), or if the door-post starts to bud forth, if a cow sucks by (another) cow, or if a woman beats (another) woman, at the contact of a spinning-wheel (with another spinning-wheel), at the contact of a plough (with another plough), at the contact of a pestle (with another pestle), at the falling of a pestle or if a pestle breaks, or at an(y) other marvellous happening, he should offer (sesamum-seed) while pronouncing the following verses: Welfare (give) to us Indra, who possesses great glory, welfare to us Pūṣan, who knows everything, welfare to us Tārkṣya, the felly of whose wheel is unhurt, may Bṛhaspati give welfare to us (I) [2] — Welfare grant to us the two Aśvins, Bhaga welfare, the goddess Aditi and the Irresistible one; Pūṣan, the Asura, may give us welfare, to us graciously (give) welfare, Heaven and Earth (II) [3] — For welfare we shall invoke Vāyu and Soma, who is the Lord of creation, for welfare, and Bṛhaspati with his whole company for welfare; for welfare may the Ādityas assist us

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[2] See RV I. 89. 6 and elsewhere e.g. MS IV. 9. 27: 140. 1—2, although the verse is quoted sakalapāṭhena in Mān.

[3] RV V. 51. 11.

(III) [4]) — May the All-Gods (assist) us to-day for welfare and Agni Vaiśvānara, the good; may the gods help us, the R̥bhus, for welfare; for welfare may Rudra protect us from distress (IV) [5]) — Welfare for us on the paths, on the waste lands, welfare in the waters, on the path wherein the sun moves; welfare for us in the creating of sons, in the wombs, welfare may the Maruts give to us, for (the gaining of) wealth (V) [6]) —, and: The protector Indra, etc. (VI) [7]) — May we not, in this distress, O strong one, be delivered up to evil, O you, who have bay horses, guard us with true protection, may we be dear to you among the sacrificers (VII) — Smite down our foes, O Indra, cast down the warriors, lay him under our feet, who is hostile to us (VIII) — Like a wild beast, dreadful, roaming abroad, living on the mountains, from distant distance you have come hither; sharpening your dance, your sharp edge, O Indra, smite down the foes, drive away the enemies (IX) [8]) — That happiness and welfare we choose, etc. (X) [9]); (together) ten oblations.

For the omina concerning the image of a god, see D. J. Kohlbrugge, Atharvaveda-Pariśiṣṭa über Omina, Thesis Utrecht, 1938, p. 128 sqq.
The omina concerned with the *sthālīs* and the *upalā* (Mān. has *upalāśe*, a compound of *upalā* and *aśan*, as Knauer, in his Ind. of words, s. v. means?), clearly refer to the Śrauta texts, where these ustensils are used. I have been unable to identify the passages concerned. In the same part of the text,

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[4]) RV ibid. 12.

[5]) RV ibid. 13.

[6]) RV X. 63. 15; in b Knauer reads *vr̥jane svarvataḥ* as against *vr̥jane svarvati* in RV and a number of Mān. MSS; in c Knauer reads *pathyākr̥teṣu*, v.l. *putrakr̥theṣu* which is correct (thus RV), *pathyākr̥teṣu* being due to *pathyāsu* in pāda b, see VV II, p. 53; in d Knauer's *maruto* (in Kn.'s opinion a nom. sing. in stead of *māruto*(?)) *dadhātu naḥ* is a corruption for *m. dadhātana*, see VV I, p. 281.
Finally we may quote this remark of Knauer's (p. 59): „Wie II. 13. 6 zeigen auch hier die MSS zweifache Recension: die eine nach RV, die andere selbständig". Is this not a round-about way of saying that a number of Mān. MSS are evidently corrupt, while some of them have retained the original version?

[7]) For a full translation, see I. 11. 16.

[8]) For the verses VII—IX, see MS IV. 12. 3: 183. 2—3 and 12—16.

[9]) For a full translation, see I. 5. 6.

(from *sthālyā* to *bhidyeta*) lies another difficulty: do these words (with one finite verb) belong together or not? [10]). It seems probable that our translation correctly renders the meaning of the text.
For the budding forth of the door-post as an ominous sign, see ŚGS V. 8. 1 sq (*sthūṇāvirohaṇe sthālīpākaṃ śrapayitvā*, etc.), HGS I. 17. 5, JGS II. 7 (*yady agāre sthūṇā virohet*), KauśS 73. 42 (*vaṃśe sphoṭati*).
With *gaur va gāṃ dhayet* may be compared JGS II. 7, KauśS 73. 21 *dhenau dhenuṃ dhayantyām* (20: *anaḍuhi dhenuṃ dhayati*).
The comm. explains *kartasaṃsarge* by adding: *sūtraṃ kartayantīnāṃ strīṇām*; regarding *halasaṃsarge* he says: *kṛṣyamāṇe kṣetre*; about *musalasaṃsarge*: *hanyamāneṣu vrīhiṣu*; and about *musalaprapatane*: *avahantṛsakāśāt* and *akasmāt* ('without reason').
Anyasmiṃś cādbhute includes all other omina; for literature on this subject we may refer to Miss Kohlbrugge's thesis, Atharvaveda-Pariśiṣṭa über Omina.

7. (Then) the Jaya offerings, etc. (are offered) likewise (as has been explained before). [11])

II. 16 Śrāvaṇakarma The rite (to be performed) on the day of full moon in the month of Śrāvaṇa

For a description of this rite, which is closely connected with the Āgrahāyaṇīkarma (MGS II. 7), q. v., and for literature concerning it, see Hillebrandt, Rit. Lit. p. 76—77, Keith, Religion, p. 362.

1. When he is afraid of the serpents (i. e. when the period begins which is dangerous on account of the snakes, viz. the rainy season), he offers (from a cake), after having cooked (it) on the day of full moon in the month of Śrāvaṇa, in one dish for Bhūma(?) [1]), without pronouncing any verse, and after having ground unhusked barley-groats and having strewn Darbha-grass on a spot which is saline by nature, [1a])

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[10]) The comm. are far from clear: *sthālyā avikṛṣṭāyāḥ sakāśād udakaṃ tatsaṃnikṛṣṭāyā āsiñcet tasyām eva yadi punar āgacchet*(?) and: *ekayā sthālyā svayam anyāṃ sthālīm āsiñcati, dakṣiṇottarā vā sthālī bhidyeta, svayaṃ parasparaṃ āsphālya bhidyeta.*
[11]) See I. 10. 11.

[1]) In general the word *bhauma* means 'related to the earth'; it seems that it is to be connected here with Bhauma, which ,,name'' occurs in the formula *acyutāya dhruvāya bhaumāya*. See footn. 2.
[1a]) For *svakṛta iriṇe*, see II. 1. 10, 17. 4.

while pronouncing the words: To the unshakable, steadfast Earth-demon, svāha![2])

KGS LV gives precepts for the offering of four substances, viz. *apūpa, sthālīpāka, dhānāḥ* and *saktavaḥ* on the day of full moon in the month of Śrāvaṇa; the *saktavaḥ* are offered *darvyāvaṭeṣu* (sū. 4) and a bali-offering is offered to the Lord of Mice (*ākhurāja*) (sū. 5).

2. With the four formulae: You are the favourable (quarter) by name, etc., he successively worships each of the four (principal) quarters (each one with one formula); (thereafter) with the two (following formulae): You are stability by name, etc., in the middle (of the spot where he is worshipping).

This sū. is identical to II. 11. 8 q. v.

3. He offers a bali-offering to the serpents, according to other authorities to Īśāna [3]), from the unhusked barley (-flour), while pronouncing the verses: You are a snake, the lord of the snakes, in you are all the snakes; may the snakes (accept) this oblation, which is presented (to them); may the serpents not mutilate me, nor hurt me, nor injure me, nor bite (me) (I)[4]) — O Agni, do not deliver us to the evil, vehement, treacherous (one), to misfortune, do not give us over to the (one) who is furnished with teeth, the biting one, nor to the (one who is) toothless, the harming (one), O mighty god (II)[5]) — You are a snake, the lord of the snakes; by means of food you protect the humans, by means of a cake the serpents(?); (me) being in you, may the serpents being(?) in you not mutilate me, nor hurt me, nor injure me, nor bite (me) (III).[6])

For this bali-offering to the serpents, see Hillebrandt, p. 76 sq.

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[2]) This formula is also to be found in our text II. 11. 7; see ĀGS II. 1. 4, 8. 15, PGS III. 4. 3. In TĀ X. 67 there is a variant *bhūmāya* in stead of *bhaumāya*.

[3]) I do not know who these other authorities are; see also MGS II. 10. 2.

[4]) Especially the last pāda of this verse is corrupt (see vs III); I have translated after Knauer's somewhat awkward and therefore improbable emendations (*mākṣiṣur . . . mā dāṅkṣuḥ*). There are no parallels.

[5]) See RV I. 189. 5; in pāda a Knauer reads *visṛjo*; there is another reading *vasṛjo*, i. e. *'va sṛjo* as is to be found in RV.

[6]) See ĀGS II. 1. 10; in pāda b the text is rather obscure, see Knauer's effort to interpret it (note a. l.); in pāda c I have followed the ĀGS text: *tvayi mā santaṃ tvayi santaḥ . . . sarpāḥ*; for pāda d see vs I.

4. With the words: Dhruva, I consign N. N. to you!, (he consigns) all the members of his household, each one with his own name (to Dhruva) and (finally) himself.

See ĀGS II. 1. 11 sqq: *dhruvāmuṃ te dhruvāmuṃ ta ity amātyān anupūrvam* (sc. *paridadāti*), *dhruva māṃ te paridadāmīty ātmānam antataḥ.*

5. After having offered in this way (daily) during four months a bali-offering, he ceases.

That the Śrāvaṇakarma is to be performed daily, can be seen from ŚGS IV. 15. 19: *evam ahar ahar . . . ā pratyavarohaṇād* (*rātrau vāgyataḥ sodakaṃ*) *baliṃ hared*; it is to be performed until the Pratyavarohaṇa, see MGS II. 7. 2. sqq.

6. Also a Śūdra-woman (is allowed to perform this rite) but without pronouncing any verses and (only) after having washed her hands.

As far as I know, there is no parallel for this precept, which clearly seems to contain a concession to more modern ways of thought.

II. 17 Adbhutaviśeṣa A Special augury

This chapter is the continuation of II. 15.

1. When a dove, which has fallen out of its drove and is distressed by fear, has entered into his house and (the mark of) its feet is seen by the fire(-place), in sour milk, in barleycorn or in ghee, he should murmur the following verses or make oblations with each verse (of the following series): O gods, because the dove, sent forth as a messenger of Nirṛti, has come to this (place), wishing (for evil), we shall sing and prepare a remedy for it; may there be happiness for (our) two- and four-footed (ones) (I)[1] — May the dove, which has been sent forth, be kind to us, may the bird, O gods, (be) harmless to our house; for wise Agni may enjoy our oblation, may the winged weapon avoid us (II)[2] — The winged weapon shall not hurt us, it makes a track on the hearth(?), in the fire-vessel; may there be happiness for our cows and our men, may the dove

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[1] This verse and the following form the so-called *kapotasūkta*, see RV X. 165, AV VI. 27, 28 and KGS LVI. 1 (Appendix VI).

[2] RV X. 165. 2, AV VI. 27. 2; in pāda b AV has *gṛhaṃ naḥ*, Paipp.-recension *gṛheṣu.*

not hurt us here, O gods (III)[3] — What the owl says, that (may be) vain, that the dove puts his foot in the fire, (may be vain), on account of which (message) he is sent forth as messenger, that (message may be vain?); adoration to Yama here and to Death (IV)[4] — With a verse drive forth the dove, for driving (it) wholly away; revelling in food, you must drive a cow around, destroying all evils; leaving us food, may it fly forth, most swiftly flying (V)[5].

For this sū. we may in the first place refer to KGS LVI. 1, which reads: *āyūtike* (derived from *yūti*(!) as against *ayūthike* from *yūtha* in Mān.) *kapote bhayārte saktuṣu bhasmani vā padaṃ dr̥ṣṭvā devaḥ kapota ity aṣṭarcena sthālipākasya juhoti*, and further to JGS II. 7, which mentions the same *adbhuta* inter alia and D. J. Kohlbrugge, Atharvaveda-Pariśiṣṭa über Omina, pp. 123, 124, 128.
The dove is considered to be the symbol of death: the comm. on Kāṭh. l. c. call it *yamadūta* (Dev.), *mr̥tyudūta* (Ād.), to Nirr̥ti are sacrificed a dove, an owl and a hare (MS III. 14. 19: 176. 10, al. loc; to Varuṇa, who also is a god of darkness and misfortune and Mitra *kapotas* are offered, see VS 24. 23, MS III. 14. 4: 173. 6 and J. J. Meyer, Trilogie altind. Mächte etc., III, p. 205 sqq), according to the comm. on Mān. (sū. 2) they go *nairr̥tyāyāṃ diśi*, see also Hillebrandt, Rit. Lit., p. 183 and the contents of the verses, which together form the so-called *kapotasūkta*.

2. After having taken this mark, they move it in south-eastern direction.
3. They depart while taking the receptacles with them.
4. After having thrown (the mark of) the feet on a spot which is saline by nature,

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[3] RV ibid. 3, AV ibid. 3; in b Knauer reads *āṣṭryām* with RV as against *āṣṭrī* in AV, which form, according to AVPrātiś. I. 74, is a locative in *-ī*; see VV III, p. 84 sq, Bloomfield, Atharvaveda, p. 49 and Petersson, IF XXIV. 250, for the meaning of this word; Knauer in a note a. l. suggests *-nāṣṭrāpadam* 'den Verderbens- oder Unglücksfuss'.

[4] RV ibid. 4; KGS has *yasya dūtaḥ prāhita eṣa eti tasmai*, etc. as against *y. d. pr. eṣa etat tasmai*, etc. in Mān. and RV.

[5] RV ibid. 5, AV VI. 28. 1; for the stylistic turn *nudata praṇodam* (in a), see Gonda, Stilistische studie over Atharvaveda I—VII, Wageningen (Veenman), 1938, p. 71 and Gaedicke, Der Accusativ im Veda, pp. 167, 168, 171; in b KGS has *nayantaḥ* as against *madantaḥ* in RV, AV and MGS; in the same pāda AV reads *nayāmaḥ* as against *nayadhvam* in RV and MGS; in c RV and MGS have *saṃyopayanto* as against *saṃlobh-* in AV, see VV II, p. 64 and for a similar case in our text see II. 1. 13, verse I, pāda a; in pāda d RV and MGS read *pra patāt patiṣṭhaḥ* as against *pra padāt pathiṣṭaḥ* in AV.

5. they cleanse themselves above (it), while pronouncing the three verses: From every rule, etc., (at a place) far from the cowshed(?).
6. They return without looking back.

The sūtras 2—6 show great similarity to MGS II. 1. 8—12; see our remarks there and especially those concerning the grouping together of sūtra 4 and 5. In my opinion these sūtras are more or less out of place in this context. What exactly is meant by the words *padam ādāya* is not quite clear. Probably the substance wherein the footmark of the dove has been found, is removed. See for other rites connected with the foot-mark, Oldenberg, Rel. d. Veda, p. 480, footn. 2, where literature on this subject is to be found. The ordinary way of conjuring the bad influence of a dove, is by leading a cow round the house, see KGS LVI. 2 *gāṃ pariṇayanti* (sc. round the house *yasmin kapotapadaṃ dṛṣṭam*), see RV X. 165. 4—5, AV VI. 27, 28, KauśS 46. 8; sū. 1 above, verse V, pāda b.

7. After having returned they murmur the three verses: O Agni, you purify lives, may you grant food and strength to us; may you drive ill-fortune far away (I)[6] — Agni the R̥ṣi, who purifies, who contains the five races of men, the domestic priest, him who has a great household, we ask (II)[7] — O Agni, good worker, bring to us purified splendour and abundance of good heroes, giving increase and wealth to me (III).[8]

II. 18 Ṣāḍāhutam (The rite of) the six oblations

The only parallel as far as I know is to be found in KGS XLVIII.

1. The rite of the six oblations (should be performed by) a person who longs for sons, on each first day of a lunar fortnight.

As for the name of this ceremony, Knauer (with two MSS) reads: *ṣāḍāhutam* as against *ṣaḍ-* in the other MSS and in KGS (the same in sū. 4 below). It is right to call the form in *ṣāḍ-* ,,correcter" as Knauer in a note a. l. did. For a similar case see *cāturhotṛka* (MGS I. 23. 1), which also is a 'composé technique', see Renou, Gramm. Sanscr., p. 184.
For the whole sū., see KGS XLVIII. 1, which only prescribes *pratipadi* as against *pratipadi pratipadi* in Mān., see under sū. 4 below.

2. After having cooked a sthālīpāka in milk, he offers therefrom while pronouncing the following verses: Agni, the destroyer of

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[6] MS I. 3. 31: 41. 1—2, al. loc.
[7] MS I. 5. 1: 66. 10—11.
[8] MS ibid. 12—13, al. loc.

demons, being together with Brahman, may he remove the demon from here, who, having an ominous name, rests on your child (and) your womb (I) — The demon, who having an ominous name, rests on your child (and) your womb, this flesh-devouring (demon) Agni has utterly destroyed, together with Brahman (II) — The demon who kills the flying, firmly seated(?) and creeping (one) of you, who wishes to kill your offspring, him we drive away from here (III) — The (demon) who having confounded you by sleep and darkness, lies down (with you), who wishes to kill your offspring, him we drive away from here (IV) — The demon, who after having assumed the shape of your brother, husband or lover, lies down (with you), who wishes to kill your offspring, him we drive away from here (V)[1] — The Apsarases and Gandharvas which kill you (and) the cowsheds(?)[2] (and) the flesh-devouring Suradevin, him (i.e. them?) we drive away from here (VI) — The (demon) who separates your thighs (lying) between a wife and husband in bed,[3] who licks your womb inside,[4] him we drive away from here (VII) — She, with an unbroken ovum, far advanced in pregnancy, being unhurt, producing living children, may bring forth and produce, she may possess offspring (VIII)[5] — May Viṣṇu prepare the womb, may Tvaṣṭṛ frame the shape (of the child), may Prajāpati pour (it) forth, may Dhātṛ create offspring for you (IX)[6] — Create offspring, O Sinīvālī, create offspring, O Sarasvatī, may the two Aśvins, the gods wreathed with lotus, create offspring for you (X)[7] — The embryo which the two Aśvins produce with a golden fire-drill, that (embryo) of yours we invoke, to be born in the tenth month (XI) 8) — Go away, O death, along a distant road which is your own and not the one the gods walk upon; I speak to you, who have sight (and) hearing, do not harm our offspring and heroes (XII) 9); (with these twelve verses are offered) the twelve offerings which produce pregnancy; the first six (oblations are made) from the sthālīpāka, the other six with ghee.

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[1] For the verses I—V see RV X. 162. 1—3, 6, 5, AV XX. 96. 11—13, 16, 15.

[2] The word *goṣṭhāṣ* is not clear; Knauer (Index of Words s. v.) remarks: 'Bezeichnung gewisser Geister, Stallgeister?', see footn. 10 below.

[3] The word *śaye* may be a sing. 1 or 3 of the root *śī*- or a loc. sing of the noun *śaya*.

[4] The word *antar* may be interpreted: 1. inside and 2. between, sc. *ūrū*.

[5] The verses VI and VIII have no parallel in other texts; for VII see RV ibid. 4.

[6] See AV V. 25. 5, RV X. 184. 1, Mbr I. 4. 6, JGS I. 22, HGS I. 25. 1, Mp I. 12. 1; in JGS, HGS and GGS they are used at the first cohabitation.

[7] See AV ibid. 3, RV ibid. 2, Mbr ibid. 7, JGS ibid., HGS ibid., Mp ibid. 2.

In KGS XLVIII. 1 these twelve verses are quoted pratīkena of the first verse. Caland in a note a. l. (p. 216) says about them: 'These 12 verses probably were handed down in the (lost) Mantrādhyāya of the Kaṭhas'. Their order in Kāṭh. is slightly different from the order in Mān. 10) In KGS ibid. six oblations of ghee are first prescribed and then six oblations of the sthālīpāka.

3. Then the Jaya-oblations, etc. (are offered), as has (already) been described. 10a)

In KGS XLVIII. 2 there follows: *sauviṣṭakṛte trayodaśīm*, a thirteenth oblation to Agni Sviṣṭakṛt; for the verse to be pronounced with this oblation Dev. gives the pratīka: *mejameśa* 11) *parāpata*, the opening words of the first verse in the following Mān.-sūtra (4), q. v.

4. After having cooked a sthālīpāka for Nejameṣa in the same way as at the Ṣāḍāhuta-rite, (he offers from it), while pronouncing the following verses: Nejameṣa fly away, fly back with good sons; give to me here, who am longing for a son, once more(?) (a child) who is a son (I) 12) — In the same way as this great, vast earth conceived offspring, so

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8) See RV ibid. 3, JGS ibid., HGS ibid.; Mān. follows RV; JGS (in b) reads *nirmanthatām* and (in c) *taṃ te garbhaṃ dadhāmy aham.*

9) See RV X. 18. 1, AV XII. 2. 21, HGS I. 28. 1; Mān. follows RV; in b AV reads *eṣa* (in stead of *sva* in RV and Mān.), in d *iheme vīrā bahavo bhavantu.*

10) Viz.: I, II, VII, IV, V, III, VI, VIII—XII; there are a number of variants: in IVc *āśāṃ yas te jighāṃsati*, in VIb *gandharvā goṣṭhyā gehyāś ca* (better!), in X *garbhaṃ dehi sinīvāli garbhaṃ dehi pṛthuṣṭuke/ garbhaṃ te aśvinau devā ādhattāṃ puṣkarasrajam*, in XIb *aśvinau*, in XIId *māsyāḥ prajāṃ rīriṣo.*

10a) See I. 10. 11.

11) ,,It is remarkable that not only in the text, but also in the Mantrabhāṣya all the MSS of Dev. unanimously present this faulty reading", Caland, footn., p. 217.

12) See RV X. 184, Kh. 1, ŚGS I. 22. 7, Mp I. 12. 7.

create here offspring (for us), to be born in the tenth month (II)[13]) — In the best shape Viṣṇu has, create a male son in this canal(?) of the woman, to be born in the tenth month (III).[14])

The comm. tells us, that these oblations must be offered to Nejameṣa, *yadi saṃvatsaram evaṃ* (i. e. *ṣāḍāhutam*) *kurvataḥ putro na jāyate*; the words *yathā ṣāḍāhutam*, according to the comm., mean that this rite must be undertaken *saṃvatsaraṃ*(!) *pratipadi pratipadi*.

This Nejameṣa-ceremony therefore is to be performed as a reinforcement of the Sāḍāhuta-ceremony, if no success has been attained by this last rite. The name *Nejameṣa* occurs (in a verse) in ŚGS I. 22. 7 and in ĀGS I. 14. 3, in the Sīmantonnayana-ceremony, which rite also aims at the obtaining of offspring, see MGS I. 15. In both cases the evil power Nejameṣa is exorcised. Nejameṣa is in itself more or less enigmatic: in Suśruta the name *Naigameṣa* occurs and in an inscription in Mathurā the form *Nemesa*; see Winternitz, JRAS 1895, p. 149 sqq, Hillebrandt, Vedische Mythologie III, p. 424; in the epic we find the name *Naigameya*, see Hopkins, Epic Mythology, pp. 103, 229.[15])

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[13]) See RV ibid. Kh. 2, AV V. 25. 2, Mp ibid. 4; in b Mān. and RV read *uttānā* as against *bhūtānām* in AV.

[14]) See RV ibid. Kh. 3, AV V. 25. 10, Mp I. 12. 6; in a Mān. and RV read *viṣṇoḥ* as against *viṣṇo* in Mp; the same verse with names of other gods (vocatives) is to be found in AV ibid. 10—13; in the Paipp.-recension we find genitives in stead of vocatives (*savituṣ, viṣṇoḥ, tvaṣṭuḥ, bhagaḥ*(!)), see Barrett, JAOS XLVIII, p. 38. — Pāda b in Knauer's ed. reads as follows: *asyāṃ nāryā gavīnyām*; in the other texts the following variants are to be found: *asyā nāryā gavīnyoḥ* (AV), *asyāṃ nāryāṃ gavīnyām* (*gavīnī* to be taken as an adjective) (RVKh, Mp); they are of little importance as far as the meaning of the whole verse is concerned. See also VV III, p. 384: 'The word *gavīnī* is regularly dual; it denotes some obscure pair of organs in the abdomen'.

[15]) In Knauer's text follows a *paribhāṣikaṃ sūtram* in śloka metre ('He who undertakes (different) Pākāyajñas should offer them with the same ghee, the same layer of grass and the same oblation to Agni Sviṣṭakṛt, even if the deity (of these Pākayajñas) is not the same'), which has no direct connection with the preceding sūtras. See the explanation of the comm.: *bahudaivate bahupradhāne karmaṇi etāni pūrvoktāni ekavat kuryāt.*

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Preparations (in the evening) and invocation of *Savitr̥* (2) — Precepts for the obtainment of wishes (3a) and the *mantra* for a *Kṣatriya* and *Vaiśya* (3b) — Conclusion (4) — Same rite in the evening and in the morning (5).

p. 7 **The study of the Veda:** *Hillebrandt, 61*

Length of the study; other rules for the student's conduct, which are to lead to the obtainment of all wishes (6), and to successfull study (7).

p. 7 **The bath at the end of his studies:** *Hillebrandt, 61 sq*

The *guru* 'slaughters a cow' (8) — The honouring of the *guru* (9) — Definition of the sort of student meant (10) — The bath

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1) For the abbreviations, see p. X sqq.

and the putting on of new garments (11), by the *guru* (12) — The '*snātaka*' anoints (his eyes) (13) — He ties a piece of gold about his body (14) — He should have a parasol, a staff, a wreath and perfume (15) — He puts shoes on (16) — He now wears two garments; a *Śruti* statement about them (17) — The taking leave of the *guru* and the returning home (18) — The duties of the *snātaka* (Hillebrandt, 63) (19) — Uncertain precept concerning the full and new moon sacrifice (20) — After this sacrifice, the interdiction concerning the diet (cf. I. 1. 12) is lifted (21).

I. 3 **Atonements (if a misdemeanour has been committed):** *Hillebrandt, 183*
p. 11

If the sun rises or sets upon him, while he is sleeping (1) — If the sun sets upon him (2) — Other possibility for the same case (3) — Other slight misdemeanours (4) — Grave faults and their atonement (6).

I. 4 **The opening of the annual course of study:** *Hillebrandt, 58 sq*
p. 13 *Keith, 371 sq*

Time of the ceremony (1) — The offering of oblations (2) — Idem, when the *guru* desires success for his students (3) — Oblation before the offering to *Agni Sviṣṭakṛt* (4) — Recitation of the *Sāvitrī*-verse and other texts (5).

Interruptions of study: *Hillebrandt, 59*

Enumeration of several causes for an interruption of study (6).

The ending of the term of study: *Hillebrandt, 60*

Length of the term of study (7) — Other possibility (8) — Description of the ceremony itself: recitation of the *Sāvitrī*-verse and other texts (9).

Other reasons for the interruption of study:

No study on the first day of a lunar fortnight (10) — No study if there is lightning, thunder or rain (11) — Precepts concerning the study of special texts (12) — Continued (13—16) — Interruption at the *upākaraṇa* and the *utsarjana* (17).

I. 5 **The intermediate rite(?):**
p. 19

Recitation of several texts, clothed in a garment of *Darbha*-grass, holding a strainer of *Darbha*-grass in his hand (2—3) — Recitation of other texts (4—5) — Rubbing, throwing away of the garments, satisfaction of the *guru* as described in the *Śrāddhakalpa* (6—7).

I. 6 **Installation of the fire:**
p. 21

Preparations, the bringing forward of the fire, oblations of ghee (2) — The putting of three bundles of fuel-sticks on the fire recitation of several texts (3) — . . . . (?) of the ponds and the uttering of blessings by Brahmins (4).

I. 7 **The pupils who are qualified for an initiation into the study**
p. 23 **of the Upaniṣad:**

Rules of conduct for such pupils (2).

(I. 7) **Wedding ceremonies:** *Hillebrandt, 63 sqq*
p. 24 **Introduction:** *Keith, 373 sqq*

The wedding takes place after the end of the time of study (3) — Time for the wooing of the bride (4) — Time for the wedding itself and for the leading home of the bride (5) — Motives for a marriage (wealth, beauty, knowledge, intellect, relationship) (6) — Exceptions (7) — Other conditions to be fulfilled (8) — The testing of the bride by means of eight clods of earth (9)—(10) — Two different rites for the wedding (*brāhma* and *śaulka*) (11) — Gift for the priest (12).

I. 8 **The giving away of the bride:** *Hillebrandt, 65*
p. 29

Preparation of four seats (1) — On these the giver, the receiver, the girl and a priest sit down (2) — A cup is given to the receiver (3) — In this cup gold should be thrown (4) — The announcing of the eight auspicious things? (5) — The giving away of the bride by the bride's father or brother (6—8) — Acceptance of the bride by the receiver (9) —

Recitation of several verses (10) — The sprinkling of the bride with water from the cup (see I. 8. 3).

I. 9 **The reception of a guest:** *Hillebrandt*, *79 sq*
p. 32 *Keith*, *363*

This reception is due to six persons (1) — Precepts concerning the repetition of this reception for the same person within one year (2—3) — Uncertainty concerning a person whose father is still alive (4) — The proffering of the reception (5) — Mixing of the *madhuparka* (sour milk and honey) and preparation of other requisites for the ceremony (6) — The guest beholds the requisites (7) — The guest accepts a bunch of grass (8) — Special precept for this bunch in the case of a teacher (9) — Another bunch of grass is placed under his feet (10) — The requisites are announced to the guest by the host (11) — The guest touches the *arghya*-water (12) — He washes his feet, accepts the *madhuparka*, etc. and points upwards with his finger to the four quarters (13) — Mingling of the *madhuparka* (14) — Preparation of a layer for the *madhuparka* (15) – To be partaken of thrice (16) – The sipping of water (17) – The remainder is given to a friend (18) — The announcing of a cow (19) — A butcher is summoned to slaughter the cow (20) – The feeding of four Brahmins with its flesh (21) — A single limb of an animal or rice is allowed as a substitute for the cow (22) — Precepts for letting the cow loose (23).

(I. 9) **The putting on of an ornament:** *Hillebrandt*, *64*
p. 38 **(wedding ceremonies continued)**

The bride puts on an ornament (24) — She touches different parts of her body (25) — She puts on a new under and upper garment (26—27) — She plays upon different instruments(?); oblations are offered (28) — Four women sing songs (29) — The offering of oblations to the wives of the gods (30).

I. 10 **Wedding ceremonies continued:**
p. 40

A place for the fire is prepared (1—2) — Blades of grass are strewn round the fire (3) — Layers are strewn for the priest, the bride, the bridegroom and other persons, who participate in the following ceremony (4) — In the cow-shed a fire is kindled and the bride is led up to it by the bridegroom, who has grasped the hem of her garment and has embraced her (5—6) — The bride is sprinkled with water through the left hole in the right pole of the yoke of a chariot or cart (7) — The bridegroom causes the bride to put on a new garment and offers several oblations (8) — Other oblations (9) — Idem (10) — Oblations while the *Jaya*-formulae are pronounced (11) — The bridegroom says to his bride: ,,Behold me"! (12) — He recites a verse, while she looks at him (13) — He asks her name (14) — He seizes her hand (15)

(I. 10) **The stepping on a stone:** *Hillebrandt, 66*
p. 51 **(wedding ceremonies continued)**

A priest causes the bride and bridegroom to step onto a stone (16) — Repetition of the same act (17) — They are led round the fire four times (18) — Verse to be recited during this circumambulation (19).

I. 11 **The offering of baked grain:** *Hillebrandt, 66*
p. 52 **(wedding-ceremonies continued)** *Keith, 374*

Precept concerning the combination of *aśmāropaṇa* and *lājahoma*? (1) — Grains are baked (2) — They are given to the bride's mother or to another woman (3) — The bride receives another garment (4) — The ends of this are knotted together with a rope (5) — The bride is girded with a yoke-rope under her upper garment (6) — Different requisites are prepared (7) — The eyes of bridegroom and bride are anointed with *collyrium* (8) — Pieces of wood are shot in all directions? (9) — A winnowing basket is filled with the grain (10) — The grain is strewn into the cupped hands of the bride and bridegroom (11) — Several oblations of ghee (12) — The offering of the grain (13) — Precepts for the offering of oblations at the '*udvāha*' (14—16) - Last oblation of grain with the '*kāma*' (?) (17).

(I. 11) **The seven steps:** *Hillebrandt, 66*
p. 58 **(wedding ceremonies continued)**

The bride takes seven steps in eastern direction (18) - She sits down upon a red bull-skin (19) — She (?) loosens the yoke-rope and binds it again(?) (20) — Oblations of ghee (21) — Three fuel-sticks are put on the fire (22) — Oblation of meal and milk (23) — Two (other) fuel-sticks are put on the fire (25) — The fire is worshipped (26) — Cleansing with water (27) — Reward for the priest (27).

I. 12 **Wedding ceremonies continued:**
p. 61

The marriage-guests go home (1) — The bride's hair is parted (*sīmantonnayana*) (2) — The hair is anointed (3) — And bound together (4) — The bride and bridegroom eat together (5—7).

I. 13 **The departure to the bridegroom's house:** *Hillebrandt*, *67*
p. 63 **(wedding ceremonies continued)**

Horses are harnessed (1) — The horses are addressed (2) — The chariot is swept clean (3) — The chariot's wheels are adressed (4) — Likewise the seat (5) — The bride gets into the chariot (6) — The chariot is turned round (7) — Verse to be spoken in low tone at the departure? (8) — Verses to be murmured, when they reach an inauspicious place (9), a village (10), an isolated tree (11), a cemetery (12), a crossways (13), a ford (14), water which is to be crossed (15), and also at the crossing of a river in a boat (16), if the chariot is damaged (17), at the parting of old ways(?) (18) — Entering of the (bridegroom's) village (19).

I. 14 **The entering of the house:** *Hillebrandt*, *67 sq*
p. 68 **(wedding ceremonies continued)**

The house is reached (1) — The bridegroom gets down from the chariot (2) — Auspicious objects are shown (3) — A layer is strewn (4) — The house is entered over this layer (5) — The house has been prepared beforehand; time for the entering (6) — The bride sits down upon a red bull-skin (7) — A *brahmacārin* sits down in her lap (8) — The *brāhmacārin* rises; the bridegroom causes the bride to look at the pole-star and other stars (9—10) — On the morning of the next day rice is cooked, from wich an oblation is made (11) — The bride and bridegroom also eat of it (12) — In the afternoon a *Piṇḍapitṛyajña* is performed (15) — Precept for chastity; different periods for it (14) — After the elapse of this period the bride is given the authority over the house (15) — First copulation takes place under the supervision of a priest (16—20).

I. 15 **The parting of the hair:** *Hillebrandt, 43*
p. 76 *Keith, 367.*

The woman's hair is parted with a porcupine's quill, etc. (see I. 12. 2) in the third, sixth or eighth month of pregnancy.

I. 16 **The ceremony to secure the birth of a male child?:** *Hillebrandt, 41*
p. 79

In the eighth month of pregnancy the woman washes herself, wraps herself in a new garment, fastens a garland of fruits round her neck (1) — The husband worships the fire and gives food to wise Brahmins (2) — They are given fruits as a reward (3) — They pronounce auspicious words (4) — The husband's *guru* is honoured (5).

I. 17 **The ceremonies for a new-born child:** *Hillebrandt, 45 sq*
p. 80 *Keith, 367 sq*

At the birth of a son, the father's *guru* is given a present (1) — Oblations (2—3) — The boy is given ghee, sour milk, honey and water to eat (4) — The father points on high with his forefinger (5) — He murmurs formulae through a rolled up leaf into the boy's ears (6) — The mother gives the boy the breast (7).

I. 18 **The giving of a name:** *Hillebrandt, 46 sq*
p. 82 **(birth ceremonies continued)**

Conditions for the child's name (1) — Conditions for the child's 'other' name (2) – The child is washed and brought to the fire (3) – The child is touched; precepts concerning this touching (4) – The priest is given a reward (5) — Precept for the father, when he returns from a journey (6) — The father should eat neither honey nor flesh for a certain period (7) — After a year he sacrifices a goat and a sheep to *Agni* and *Dhanvantari* (8).

I. 19 **The showing the sun:**
p. 85 **(birth ceremonies continued)**

In the fourth month after birth a mess of rice is cooked (2) — Oblations are made to the sun (3) — The child is caused to look at the sun (4) — Brahmins are served with food (5) — Reward for the priest (6).

I. 20 **The first feeding of the child with solid food:** *Hillebrandt*, *48 sq*
p. 87 **(birth ceremonies continued)**

A mess of rice is cooked (in the fifth or sixth month after birth), the child is washed, etc., and is caused to eat from this mess of rice (1) — Weapons(?) are shown to him (2) — The embracing of all the things he desires? (3) — Brahmins are given food (4) — Reward for the priest (5).

I. 21 **The tonsure of the child's head:** *Hillebrandt*, *49 sq*
p. 88 *Keith*, *369*

Time for this rite (1) — Hot water is addressed (2) — The hair is moistened (3) — A blade of grass is put in the hair (4) — The hair (and the blade) are touched with a razor (5) — The hair is thrice shaved off (6) — The razor is handed over to a barber (7) — The hair which falls is addressed (8) — The hair is gathered up onto a lump of dung by a friend and carried away (9—10) — The lump is put away (11) — Rewards for the priest and the barber (12).

(I. 21) **The ceremony of the shaving of the boy's beard:**
p. 92

This cermony follows the same ritual as the preceding one (13) — Differences (14).

I. 22 **The initiation of the student:** *Hillebrandt*, *50 sq*
p. 94 *Keith*, *369 sqq*

Time for the initiation (1) — The boy's toilet, when he meets his teacher (2) — The student receives a garment; the teacher touches him from behind and gives him a mixture of ghee and sour milk to eat (3) — Dialogue between the teacher and the student, who is consigned (by the tacher) to several gods

(4—5) — The teacher touches the student's heart and the place of his breath (6) — The student receives a girdle (7) — The teacher ties the girdle round him (8) — The girdle is knotted in a special way (90) — Murmuring of verses (10) — The student receives a staff and the skin of an antilope (11) — He is led round the fire and steps onto a stone (12) — The teacher teaches him the *Sāvitrī*-verse (13) — Precepts for teaching this (14) — Controversy about the time for teaching this verse (15) — Rewards for the teacher (16) — Special precept for a student who is desirous of wisdom (17) — Extent of the study (18) — Reference to I. 2. 6 concerning the rules for the student (19) — The begging of food by the student, which is offered to the teacher (20—21) — Exception to this rule (22).

I. 23 **Observances:**

p. 102 *Caturhotr̥*-observance: the undertaking and giving up of this observance (1—4) — *Agni*-observance (5—13) — *Aśvamedha*-observance (14—20) — Observance for the study of the 'secret doctrine' (21—23) — *Traividyaka*-observance (24 —25) — End of this chapter (26) — The girdle is loosened (27).

II. 1 **The damping of the fire in order to avert its**
p. 108 **evil influence:**

Precept concerning a person whose father has died (1) — After the father's death the sons kindle a fire; precepts concerning the time and their conduct (2—4) — Preparation of a porridge of barley-meal (5) — The fire is exstinguished by means of this porridge (6) — The ashes of the fire are removed upon a straw mat or a skin in north-easterly direction (7—8) — The receptacles (of the fire) are also taken away (9) — The ashes are put in a place which is salt by nature; a cushion and a piece of lead are thrown on top of them (10) — The persons who perform the ceremony cleanse themselves (11) — They return without looking back (12) — They efface their footsteps (13) — They seize a bull? (13) — A (new) fire is prepared and put on the fire-place, which has been prepared beforehand in a special way (15—16) — Rewards for the priest (17).

II. 2 **The offering of cooked food:** *Hillebrandt*, *71 sq*
p. 113

Detailed description of the preparation of the fire-altar etc. (1) — A mess of rice is cooked (2) — Water is purified and germinant rice is cooked (3) — The rice is sprinkled with ghee or fresh butter and moved to the north of the fire (4) — The sweeping together of the fire, etc. (5—7); see I. 10. 2—4 — Two 'purifiers' (two blades Darbha-grass), the *sruc* and the *sruva* (two sacrificial ladles) and two vessels filled with ghee are placed to the north of the fire (8) — Ghee is poured out, the mess of rice moved round the fire, the *sruc* and the *sruva* are cleansed and the sacrificer's wife beholds the ghee (9) — After several other acts, the priest also contemplates the ghee (10) — The sacrificer contemplates it (11) — The *sruva* is put into the vessel with ghee, the mess of rice is placed to the east and the stirring-spoon to the west of it (12) — A fuel-stick is put on the fire and two oblations of ghee (the *Āghāras*) are offered (13) — Two other oblations (the *Ājyabhāgas*) are offered (14) — Other oblations, see I. 10. 9 (15) — Cutting off of a portion of the mess of rice (16) — Sprinkling with ghee of this portion and of the mess itself (17) — Oblation to Agni between the two *Ājyabhāgas* (18) – The offering to Rudra (19) – Special oblations of ghee and the mess of rice to Agni Sviṣṭakṛt (20—22) — The stirring spoon and the Darbha-grass are thrown into the fire; oblations with the *Anumati*-verses (23) — The two blades of Darbha-grass are thrown into the fire (24) — Two fuel-sticks are put upon the fire (25) — The fire is worshipped (26) — Cleansing (27) — Reward for the priest (28) — The *barhis* is thrown into the fire (29) — These precepts are valid for all cases wherein such a ceremony is to be performed (30).

II. 3 **The two regular evening and morning oblations:** *Hillebrandt*, *74*
p. 119

In the eving oblations to Agni and Prajāpati (1) — In the morning to Sūrya and Prajāpati (2).

(II. 3) **The messes of rice for Agni and Soma and Indra and Agni:** *Hillebrandt*, *75*
p. 119

Precepts for the offering of a mess of rice on the days of the full and the new moon (3).

(II. 3) **The rite on the day of full moon in the month** *Hillebrandt*, 77
p. 120 **of Aśvina:**

On that day another mess of rice is added (see II. 3. 3) (4) — Oblations to Agni, Rudra, etc. (5) — Oblation from a mixture of sour milk and ghee and the feeding of the cows (6) — The cows remain at large during that night (7) — Brahmins eat a cake spread with ghee? (8).

(II. 3) **The sacrifice of first fruits:** *Hillebrandt*, *85 sq*
p. 121

Before eating fresh fruits, an oblation should be made of them (9) — It is to be performed on a knot-day and should be made of barley in spring and of rice in autumn (10) — Offerings to several gods (11) — The sacrificial substance for Soma is millet (in autumn) and bamboo-seeds (in spring) or ghee on both occasions (12) — Reward for the priest (13) — The remainder of the sacrificial substance is to be eaten by a Brahmin (14).

II. 4 **The animal sacrifice:** *Hillebrandt*, *73*
p. 121

The worshipping of the fire as in II. 2. 26 (1) — No verses are uttered except when oblations are offered to the gods (2) — The victim is sprinkled, its 'permission is asked', it is drenched, the fire is carried round it, the 'butcher's fire' is brought forward, the victim is touched by means of two 'omentum-forks' (3) — The victim is killed by the butcher, while the sacrificer looks on (4) — The victim is washed, the omentum is cut out, roasted and offered (5) — Two oblations of ghee are made before and after this sacrifice (6) — The offering of a mess of rice (7) — And of two oblations of ghee (8) — No oblations to Agni Sviṣṭakṛt? (9) — Several other offerings of special parts of the animal, of fat (?), and ghee (10) — The offering of the Jaya-oblations and of an oblation to Agni Sviṣṭakṛt (11) — Reference to chapter II. 2 for the remainder of this rite (12) — Reward for the priest (13).

II. 5 **The spit-ox sacrifice to Rudra:** *Hillebrandt, 83*
p. 126 *Keith, 364*

This rite takes place in autumn (1) — Erection of a sacrificial post (2) — An animal is slaughtered and eight vessels, filled with its blood, are placed at the eight points of the compass (3) — It is forbidden to take an uncooked part of the meat to the village (4) — The remainder of the meat and the animal's skin is buried (5) — Opinion of 'others' concerning the use of a sacrificial post (6).

II. 6 **The rite for obtaining reliable horses:**

p. 128 This rite takes place in the month of Aśvina (1—2) — Precepts concerning the officiating priest (3) — Detailed description of the altar, and oblations to *Uccaiḥśravas*, *Varuṇa*, *Viṣṇu*, the *Aśvins* and the *Aśvayujes* (4) — Cleansing of the horses (5) — Adorning of the horses and circumambulation of the fire (6) — The horses are caused to neigh (7) — Return (8) — Reward for the priest (9).

II. 7 **The rite to be performed on the day of full moon** *Hillebrandt, 78*
p. 131 **in the month of Agrahāyaṇa:** *Keith, 362 sq*

Oblation on that day of four portions of a mess of rice (1) —

(II. 7) **The lying down (i. e. sleeping) on the ground** *Hillebrandt, 78*
p. 132 **once again:**

The sprinkling with water of a new garment, spread out upon a layer of grass (2) — The rubbing of this layer by means of a branch (3) — The lying down on this layer of the whole household (4) — The standing up again of the same persons (5).

(II. 7) **The sleeping on a couch on the day of full moon**
p. 134 **in the month of Caitra:**

No oblations and no rubbing of the layer of grass (see II. 7. 1, 3) (7) — The addressing of the couch (8).

(II. 7) **The Nābhya-sacrifices:**

p. 135 There are three such sacrifices: in the months of Phālguna, Aṣāḍha and Kārttika (9) — There is no study on these days

(10) — The rite of the offering of cooked food is to be performed, see II. 2 (11).

II. 8 **The oblations on the eighth day after full moon:** *Hillebrandt, 94 sq*
p. 135 *Keith, 428 sq*

There are three such days: the eighth day after the full moon in the month of Agrahāyaṇa- until the Phālguna full moon (1—2) — On these days there is no study (3) — Four oblations of a mess of rice on these days (4—5) — Five oblations of ghee (6) — Oblation to Agni Sviṣṭakr̥t (7) — Same rite is valid on all 'eighth days' (8).

II. 9 **The rite to be performed after the 'eighth day':** *Hillebrandt, 95*
p. 138

By a cross-roads a cow is to be slaughtered on the evening before the last 'eighth day' (1) — Portions of the meat are given to all passers-by (2) — On the eighth day itself another cow is to be slaughtered (3) — The offering of the omentum of this cow (4) — The cooking of a porridge? (5) — Then follows the rite of the 'eighth day', see II. 8. 4 sqq (6) — The preparation of the remainder of the food and the putting down of three balls of meat and boiled rice (7—8) — The offering of the Śrāddha-oblation to the Fathers (*Manes*) — The serving of ,,covered" food to Brahmins; persons who are unacquainted with the Vedas are excluded (10) — When the Śrāddha is performed with a cow or other animal, the victim should be sprinkled, drenched, circumambulated with water and fire, the 'butchers fire' should be brought forward and the omentum should be offered (11) — The omentum, the mess of rice and the portions of meat should be offered after having been divided into three parts (12—13) — The Śrāddha-rite is to be performed every month (14).

II. 10 **The rite to be performed on the day of full moon**
p. 141 **in the month of Phālguna:**

The offering of two cakes to Bhaga and Aryaman (1) — Rice is to be ground and husked and counterparts of animals are to be made of this meal, which are then offered to Rudra and Īśāna (2) — In the evening two cakes are offered to Agni and Indra (3) — The cake for Agni is shaped in the form of a figure with a prominent belly; women are not allowed to eat of this cake; all persons eat of the other one (4) — The offering of a mess of rice to Indrāṇī (5).

(II. 10) **The combination of rites:**
p. 142

Several rites have partly the same ritual? (6) — Precepts concerning the rites to be performed at the preparation of the implements for ploughing, the circumambulation of the field, the sowing, etc. (7) — Idem concerning a river or sea, the consecration of a well or pond, etc. (8).

II. 11 **The building of a house:** *Hillebrandt, 80 sq*
p. 144 *Keith, 363 sq*

Conditions concerning the site where the house is going to be built: its quality (1), its slope (2—4), tests to be taken of this spot (5—6) — Approval of the site; a piece of gold is put in the pit dug for the centre post; oblation of ghee (7) — Worshipping of the four quarters of the compass and of the centre of the site (8) — The sprinkling of the site with water (9) — Rubbing of it by means of a branch (10) — The sprinkling of the centre post and of the pit (11) — The centre post is addressed (12) — It is erected (13) — Placing of the centre beam upon it (14) — Placing of the other posts and beams (15) — The door should be made to face the east or the south; the house is entered (16) — A jar of water is placed facing the north-eastern quarter (17), and another one to the north (18) — Offerings to Vāstoṣpati (19) — Jaya-oblations (20).

II. 12 **The Bali-offering:** *Hillebrandt, 74 sq*
p. 150 *Keith, 360 sq*

Description of the sacrificial substance; precept to offer in the evening and in the morning (1) — Enumeration of the gods concerned; the oblations are thrown into the fire (2—3) — Other offerings (by laying them down) near the jar of water (4), the centre post of the house (5), in the middle of the house

(6), at the door (7), in the open air (8), in the middle of the cowshed (9), outside the cowshed? (10), inside the house (11), to the east (12), to the south (13), to the west (14), to the north (15), in the middle (16), to the north (17), by day and by night (18) — The satisfying of Dhanvantari (19) — The remainder is mingled with water and poured out onto the ground (20) — A guest is regaled and the sacrificer eats the remainder of this food (21).

II. 13 **The rite to be performed on the sixth day of a**
p. 154 **lunar fortnight:**

On the fifth day, the sacrificer eats food qualified for sacrifice (2) — He lies down in the evening and practises chastity (3) — The next morning he washes himself, drinks, anoints himself and puts on wreaths and clothes (4) — He should eat what people give to him; exceptions (5) — After sunset he cooks a mess of rice and makes oblations to Ṣaṣṭhi (6) — Jaya-oblations (7) — This rite is to be performed during six months (in the bright half) or during three months (in the bright and the dark half of each month) (8) — It should be performed by a person who has a special wish (9) — Reward for the priest (10) —

II. 14 **The Vināyaka rite:**

p. 157 Enumeration of the Vināyaka-demons (2) — Symptoms of the persons who are possessed by them (3—14) — Hindrances caused by them (14—21) — Atonement (22): detailed description of the objects to be procured (loam, bdellium, perfume, etc.) (23—25)— The one possessed is to be placed on a bull-skin and to be washed (26) — At night oblations of mustard-oil are to be made on his forehead (27) — At a cross-roads an extensive Bali offering is to be made (28) — Invocation of several gods (29) — After midnight the priest approaches the temple of . . .? (30) — After sunrise the sun is worshipped; before that an offering to *Vināyaka* and *Ambikā*(?) has been made (31) — Brahmins are satiated (32) — Reward for the priest (33).

II. 15 **Ominous signs:** *Hillebrandt*, *182 sq*
p. 164 *Keith*, *390 sq*

After a bad dream, oblations of sesamum-seeds should be made and the four quarters should be worshipped (1) — Idem, at fearing without reason, on account of a bad dream (2) — After the oblations of sesamum-seed, penance should be done (4) — Other possibilities? (4) — Precepts when an earthen vessel is broken (5) — Precepts for other ominous events (concerning the image of a god, a cooking vessel, the door-post, the sucking of cows, the beating of women, the contact of two spinning-wheels, two ploughs, two pestles, etc.) (6) — Jaya-oblations (7).

II. 16 **The rite to be performed on the day of full moon** *Hillebrandt*, *76*
p. 167 **in the month of Śrāvaṇa:** *Keith*, *362*

In the period which is dangerous on account of snakes, a cake should be offered to the earth-demon *Bhūma* (1) — The four quarters and the centre of the spot (where he is worshipping) are worshipped (2) — A Bali offering is offered to the snakes or to Īśāna from unhusked barley (3) — He gives himself and all the members of his household into the charge of *Dhruva* (4) — This rite is to be performed daily during four months (5) — Precepts concerning the performance by a *Śūdra*-women (6).

II. 17 **A special augury:**
p. 169

Atonement for the omen represented by a dove's footmarks percieved on several objects (1) — The footmarks are removed, etc. (2—6; see II. 1. 8—12) — Verses to be murmured after having returned (7).

II. 18 **The rite of the six oblations:**
p. 171

This rite is to be performed by a person who longs for sons; time (1) — A mess of rice is cooked; six oblations are made from it and likewise six oblations of ghee (2) — *Jaya*-oblations (3) — If no success has been obtained, oblations are made to *Nejameṣa*, during a whole year (4).

ADDENDA

p. 4, sū. 22: The murmuring of formulae has an inner significance, see e. g. G. v. d. Leeuw, Phän. d. Rel., p. 383, who refers to Firmicius Maternus, De err. prof., c. 22, where 'der Mysterienpriester *lento murmure susurrat* seinen heiligsten Spruch vor der Erweckung des Gottes'. See also Will, Le culte, II, p. 150.

p. 17, sū. 12: There is a Maitrāyaṇīya-Pariśiṣṭa entitled *Gonāmika* (see VGS I. 1), which would certainly throw more light upon this Gonāmika. See for similar cases MGS I. 5, I. 23.2, 21.

p. 19, I. 5: The puzzle of this mysterious title can be partly solved in the following way. In VGS I. 1, an enumeration of the Maitrāyaṇīya-Pariśiṣṭas, we find the word *Antarkyakalpa.* This may be our *Antarakalpa* (there is a v. l. *Antaḥkalpa* in Sastry's ed. of the VGS). In a note (ad VGS 1. c.) Raghu Vira says: '*Antarkya* is the name of a sage to whom obeisance is paid towards the end of the chapter *śalaṅkāyanagotrāya antarkyāya saśiṣyāya svadhā namas tarpayāmi*', and indeed in the sūtras 6 and 7 of the Mānava-ceremony there is question of giving satisfaction to the teachers. If we were in possession of this Pariśiṣṭa, the Mānava-text naturally would be much clearer. See for similar cases I. 4. 12, I. 23. 2, 21.

p. 23, I. 7: According to Raghu Vira (Introd. VārGS, p. 15) the Vār.-chapter which corresponds to this Mān.-passage has been 'taken over verbally from one of the (Maitrāyaṇīya-)Pariśiṣṭas, viz. the *Antarkyakalpa*', for which see the preceding addendum.

p. 24, sū. 4: For the *vara* in general, see Schrader-Nehring, Reall. d. indog. Altertumsk., p. 471. Parallels are to be found in OHG brût-bitil, ON biðill, Gk προμνηστρία, the woman who courts on behalf of another, a match-maker [see Ar. Nu. 41, Eur. Hipp. 589 (metaphor)] and ἡ προμνησαμένη (Xen. Mem. 2. 6. 36, Pl. Tht. 150a sqq), ChSl svatŭ (cf. Gk Ϝέτης).

p. 24: For the Roman wedding ceremonial we may refer to the following texts: Cat. 61 (description of the *domum deductio*);

Festus p. 63, M; Ov. Met. X. 1; Plin. Nat. Hist. VIII. 194, XV. 86, XXVIII. 63; Plut. Qu. Rom. 30, 31; Juv. VI. 227, X. 330; Claud. XIII. 1, XXXI. 96, XXXV. 328.

p. 25, sū. 5: Schrader-Nehring, Reallex. der idg. Altertumskunde, I, p. 472 gives a summary of the periods of the year preferred by the different Indogermanic tribes. In general the most current time seems to be 'Spätherbst und Winter'. Cp. Arist. Pol. IV (VII) 14 = 1335a τοῖς δὲ περὶ τὴν ὥραν χρόνοις ὡς οἱ πολλοὶ χρῶνται καλῶς καὶ νῦν, ὁρίσαντες χειμῶνος τὴν συναυλίαν ποιεῖσθαι ταύτην. The Greeks had a special month (Γαμηλίων, i. e. January), chosen by the gods of the first marriage (τέλειοι), Zeus and Hera, see Pherecydes of Syros and Diels, Fragm. d. Vorsokr. II, p. 198. The Romans preferred the second half of June, see Rossbach Röm. Ehe, p. 269 sq.

p. 26, line 1: The aim of marriage is formulated as follows by the Greek authors: ἐπὶ παίδων γνησίων σπόρῳ or ἀρότῳ (a betrothal formula according to Clem. Al., Strom. II, 23), cf. ταύτην γνησίων παίδων ἐπ' ἀρότῳ σοι δίδωμι (Men. Perik. 435).

p. 27: Concerning the age allowed for the contracting of a marriage, see Schrader-Nehring, Reallex. der idg. Altertumskunde, I, p. 482 sq. As for the Greeks, see Ch. Picard, La vie privée des Grecs, p. 36: 'on pouvait se marier relativement dès le jeune âge'.

p. 29, sū 6: In later times the bride is given away by one of the following persons: *pitā pitāmaho bhrātā, sakulyo mātāmaho mātā ceti kanyāpradāḥ; pūrvābhāve prakr̥tisṭḥaḥ paraḥ para iti* (Viṣṇu XXIV, 38 sq), see also Yājñ. I. 63, Nār. XII, 20—1.

p. 30, note 5: For the purchasing of the bride, see v. d. Leeuw, Phänomenologie d. Religion, p. 331 (footn.) and H. Th. Fischer, Der magische Charakter des Brautpreises, Weltkreis, 1932. We may further refer to the ἔδνα (see e. g. Il. 11, 244) and the παρθένοι ἀλφεσίβοιαι in Homer (cf. V. Magnien, Le marriage chez les Grecs, Mél. Cumont, 1936, 305 sqq), to the Roman *coemptio* (see Rossbach, Röm. Ehe, p. 72 sqq) and, for other parallels, to v. Schroeder, Hochzeitsbr. d. Esten, etc., p. 24 sqq.

p. 33, note 7: Honey is the most essential substance of the *madhuparka.* Honey is divine, magic, apotropaeic and aphrodisiac, see Handwb. d. deutschen Aberglaubens, IV, 290 al. loc., ERE VI, 770, Samter, Familienfeste, I (1901), 84—6, Altheim, Terra Mater, 134, Nork, Festkalender, 144, al. loc.

p. 35, *sū. 12:* With this use of the word *namas* in this and other texts we may compare *nama* in Latin insciptions, e. g. *Nama cunctis* (CIL XIV, 3567), *Nama Sebesio* (on a mithriacist bas relief in the Louvre, see Cumont, Mon. Myst. Mithra I, p. 314, n. 2, CIL VI, 719), cf. ibid. VI, 731, and in graffiti in Doura Europos. Cumont-Bidez, Les mages hellénisés, II, p. 154 refer to the use of the words *amen*, *alleluia*, *hosannah*. See C. R. Acad. Inscr. 1934, 106 and Rostovtzeff, Röm. Mitt. XLIX, 1914, 203 sqq.

p. 43, *sū. 7:* For the magic effect of the being pulled through a narrow opening, see Th. Zachariae, Kl Schr. 240 sqq (with literature), Frazer, Golden Bough³ XI, 168 sqq ; J. J. Meyer, Trilogie altind. Mächte etc. III, p. 171 thinks (with Haradatta, ad ĀpGS 4. 8 and v. Schroeder, WZKM XXII, 227 sqq) that Indra poured water through the three openings and purified Apālā in this way: 'So könnten wir den Vorgang leicht verstehen, während wir uns ihn nicht recht vorstellen vermögen, wenn die Reinigung durch Durchziehen erfolgt'.

Meyer, ibid., footn. 2 gives the following parallels: 'Unter ochsbespanntem Pflug begossen wird ein Kranker in AV II. 8. 4 und Komm. Kraft oder Macht erlangt man durch ein Gussopfer in des Wagens Büchse (*nāḍī*, *mukha*), TS III. 4. 8, 3, KS XXXVII. 12 (i. f.). Erbsen soll man vor der Aussaat durch die Nabe eines Wagenrades laufen lassen, wie Bohnen und Weizen durch eine Hose, Sartori, Sitte und Brauch, II, p. 67. Durch durchlöcherte Steine kriecht man um gesund, schwanger, recht potent zu werden, Frazer, Golden Bough³ V, p. 36.

p. 47, *sū. 11* and *p. 157*, *sū. 6:* According to Meyer, Trilogie, etc. II, 92 *Jayā* (or *Vijayā*) is a form of *Śrī*, see Hemādri, Caturv., II, 1, p. 544 below.

p. 50, footn. 40: The *dextrarum coniunctio* of the Romans is parallelled by the Greek ἐγγύησις or betrothal, which word is etymologically related to Av. *gav-*, hand.

p. 51, sū. 16 sqq: J. J. Meyer (Trilogie, I, 57, n. 1) considers the Aśmāropaṇa to be a fertility rite; he gives the following parallels:

'so tanzen in Frankreich, wo sich viel Fruchtbarkeitsgebräuche an die heiligen Steinen knüpfen, Frauen mit allerhand obszönen Gebärden um heilige Steine (F. E. Knüchel, Die Umwandlung in Kult, Magie und Rechtsbrauch, 27, 37, 57). Eheleute die keine Kinder bekamen, gingen . . . zur Zeit des ja besonders fruchtbaren Vollmondes zu einem Menhir, dort entkleideten sie sich, dann verfolgte der Mann das Weib so lange, bis sie sich ihm ergab (Knüchel, 57)'.

p. 59, sū. 19 and *p. 70, sū. 7:* For the red (and black) colour in the marriage ritual, see J. J. Meyer, Trilogie, I, 69 sqq. — Meyer says (p. 70, n. 2): Rot schon allein im Hochzeitsbrauch bildet ein langes Kapitel. Dr. G. Gräber, Der Eintritt des Herzogen von Kärnten, etc., Wien. Sitz. Ber., Bd 150, 5. Abh. führt an: Weinhold, Die deutschen Frauen in dem Mittelalter I, 369; Rochholz, Deutscher Glauben und Brauch II, 205, 242 sqq; WZKM XVII 144, 184, 211, 229; Marquardt-Mau, Privatleben der Römer, 45; Samter, Familienfeste, etc., 47 sqq, 53, 57; Sartori, Sitte und Brauch, I, 78.

p. 62, sū. 2 and *p. 76, ch. 15:* A power of averting evil is ascribed to this combing of the hair. This may be seen very clearly from the hittite ritual of Tunnawi (ed. and transl. by Goetze and Sturtevant, Am. Or. Ser., vol. 14, New Haven, 1938). On p. 16 sq of this text we read: 'Then the 'old woman' brings in nine combs of boxwood; one figure of clay she brings in and she places the figure of clay near her feet to wash (it) and she washes it above (them). But a temple girl (takes) the combs. And the temple girl combs it once with each comb.' What is aimed at by this combing, appears, from a formula, which is spoken by the 'old woman' (p. 17): 'And simultaneously the 'old woman' speaks as follows: "I now am scrubbing all the limbs. From him/her let evil uncleanness be combed down, (and) witchcraft, sin, anger of the gods (and) terror of the dead".'

p. 66, sū. 11: For the magic force of an *ekavr̥kṣa*, see Viṣṇudh. II, 50. 5, III. 89. 6.

p. 71, sū. 8: Children also play their part in the marriage-ceremonies of other peoples, see the Greek ἀμφιθαλεῖς and the Roman *patrimi* and *matrimi* and in general v. d. Leeuw, Virginibus Puerisque, A study of children in worship, Med. Ac. v. W., Afd. Letterk., NR, Deel 2, No 12, A'dam 1939, p. 5 sqq.

p. 71, sū. 9: For this looking at the polar star Frazer, Golden Bough I, p. 166 refers to the foll. lines of a sonnet of Keats': Bright star! Would I were steadfast as thou art. — Not in lone splendour hung aloft the night.

p. 73, sū. 14: In Mān. we do not find the custom mentioned which is parallelled elsewhere, of placing a *daṇḍa* or stick — a phallic symbol?, see Meyer, Trilogie III, 192 sq — during the first three nights, between the newly married couple, see e. g. ĀpGS 8. 9 *tayoḥ śayyām antareṇa daṇḍo gandhalipto* (!) *vāsasā sūtreṇa vā parivītas tiṣṭhati.*

p. 80, sū. 5: See for the sexual symbolics of this rite, J. J. Meyer, Trilogie II, p. 37, footn. 1 (Nasenloch: vagina?) and B. Winthuis, Zweigeschlechterwesen, pp. 21, 37. Cp. the foll. texts: HGS II. 2. 2—3 *tasyā dakṣiṇe pāṇau yavam ādadhāti* (he gives her a barley grain in her right hand) . . . *abhito yavaṃ sarṣapau dhānyamāṣau vā ca* (and on both sides of that barley grain two mustard seeds or two beans), ĀpGS 14. 10—2 *nyagrodhasya śākhātaḥ savr̥ṣāṇaṃ śuṅgām āhr̥tya* (from a branch of a Nyagrodha he takes a shoot with two (fruits which are shaped like) testicles).

p. 82, l. 18: For the importance attached to the name, we may refer to X. Wolters, Notes on antique folklore (diss. Utrecht, 1935), p. 25 sq: 'The name given to the child counts as the person himself. When a name was given to a child, the name came by that fact into being, and was conceived as a physical and living thing, and the knowledge of the name, which is the soul of the possessor, gives him entirely into the power of the utterer' (quoted after J. A. v. Velze, Names of persons, etc., p. 131). See also Cumont-Bidez, Les mages hellénisés II, p. 69, n. 14, who refers to Moulton, Early Zoroastrianism, p. 416. — For material outside the Indo-European languages, see B. Gemser, De betekenis der persoonsnamen voor onze kennis van het leven en denken der oude Babyloniërs en Assyriërs, Wageningen, 1924 (thesis Groningen), who gives a bibliography covering the Semitic field, J. J. Stamm, Die akkadische Namengebung, MVAeG 44, 1939, J. J. Frazer, Goulden, Bough, II, 318—418.

p. 87, sū. 1: For *parisrut* see ĀpŚS XVIII. 1. 10, XIX. 1. 8 ('Branntwein beim Vājapeya'), cf. ŚBr V. 1. 2. 14, XII. 7. 1. 7 (*śiśnād evāsya raso 'sravat, sā parisrud abhavat*).

p. 87, sū. 2: For *āyudha* (comp. *citrāyudha*) see e. g. TS I. 6. 8. 2 sq. (weapons), MS I. 4. 10: 58. 14, KS 32. 7.

p. 106, sū. 21: According to Raghu Vira (Introd. VārGS, p. 15) the Maitrāyaṇīya-Pariśiṣṭa *Rahasya* (see VGS I. 1) 'has supplied materials for Pravargya' (VGS VII. 17—20). The Mānava-text would certainly be clearer if we had this text at our disposal. See for similar cases MGS I. 4. 12, I. 5, I. 23. 2.

p. 116, sū. 9, p. 122, sū. 3 and *p. 140, sū. 11:* Knauer reads (II. 2. 9, II. 4. 3) *paryagnim* as against the reading *paryagni kṛtvā* of the MSS M1 and 2; in ĀpŚS I. 25. 8 al. loc.we also read *paryagni* (for *paryagnikaraṇa* in MGS II. 9. 11 see e. g. ĀpŚS XIX. 8. 2, 3). The form *paryagni* seems to be the correct one, see Renou, Gr. Sanscr. I, 114, 149.

Eggeling (ad ŚBr I. 1. 2. 2, 13) gives parallels from Scotland for this circumambulation with fire; see also Frazer, Golden Bough³, X, 151, F. E. Knüchel, Die Umwanderung in Recht, Magie und Rechtsbrauch, Register s.v. 'Umkreisung'. Finally we quote the following passage from Eugen Mogk's Germ. Religionsgeschichte (Samml. Göschen), p. 19: 'Der Glaube an die abwehrende Kraft des Feuers zeigt sich überhaupt zu allen Zeiten, bei allen Ereignissen, wo man schädigende Dämonen befürchtet. Um vor diesen seinen Besitz zu schirmen umging ihn der Nordgermane mit einem Feuerbrande, wenn er sich ansiedelte'.

p. 129, footn. 5: According to Meyer, Trilogie etc. III, p. 57, n. 2, *ullopikā* is derived from the verb *ul-lup-*, cf. AV V. 28. 44 *ghṛtād ulluptam* 'snatched out of ghee' (Whitney-L.): "*ullopikā* sind also wohl in Fett gebackene und daraus hervorgeholte Küchli, vielleicht ähnlich den amerikanischen 'fried cakes'." For a word *lopikā* see our comm. on MGS II. 10. 4 (p. 142).

p. 141, sū. 2: The offering of cakes shaped like animals has several parallels: cakes in the form of deer are offered to Artemis Elaphebolos (Nilsson, Griech. Feste, p. 224); *nāgas* and *nāgīs* are made of 'farine d'orge' in a buddhistic rite, cf. Lalou, JAs 1939, p. 2.

p. 143, sū. 7: For the goddesses *Sarasvatī* ('Zeugungsgenie'), *Revatī* ('Zeugungswesen') and *Rākā*, see Meyer, Trilogie, III, p. 158.

p. 154, II. 13: That the goddess *Ṣaṣṭhī* is connected with children, appears from several texts, for which see Meyer, Trilogie II, p. 207. She also occurs in KGS XIX. 7.

p. 162, sū. 28: For multi-coloured wreaths as offering (in a buddhistic rite), see Lalou, JAs 1939, p. 3.

STELLINGEN

1. De gevolgtrekking van Johannes Hertel ('Das indogermanische Neujahrsopfer im Veda', Ber. über die Verh. der Sächs. Ak. d. W., Phil.-hist. Kl., Bd 90, 1, 1938, p. 43) o. m. uit Herod. (I. 132): Daraus folgt, dasz alle Lieder des Ṛgvedas, welche auszer den '*Rufer*' (bedoeld is de *Hotṛ*), noch andere Priesterklassen erwähnen, in jungawestischer Zeit entstanden sind, is niet aannemelijk.

2. Het is onjuist om met R. J. Forbes, 'Over bevloeiing in de Oudheid' (Jaarbericht Ex Oriente Lux, No 5, 1937—'38, p. 446) in de Ṛgveda [hij bedoelt klaarblijkelijk RV VII. 49. 2 (*yā́ ā́po divyā́ utá vā srávanti khanítrimā utá vā yā́ḥ svayaṃjā́ḥ*)], 'de oudste vermelding van irrigatie', voor zover het Voor-Indië betreft, te zien.

3. De betekenis van aw. *ravō.fraoϑman-* is niet: 'des Flug flink ist' (Bartholomae, Altiranisches Wörterb., 1513; vgl. J. Duchesne—Guillemin, Les composés de l'Avesta, 1936, p. 165: 'au vol leste'), maar: 'snel snuivend'.

4. De etymologieën van aw. *kar(a)pan-* (zie J. Duchesne—Guillemin, Les composés de l'Avesta, p. 147) zijn niet bevredigend. Misschien is het woord te verbinden met hitt. *karpis* 'anger' en *kărăp-*(*karĕp-*) 'to devour'.

5. Aw. *grəhma-* is te verbinden met skr. *gras-* 'verslinden'. Vgl. H. S. Nyberg, Die Religionen des Alten Iran, 1938, p. 189.

6. De door J. B. Hofmann (Lateinische Umgangssprache, 1926, pp. 101 sq, 104, 162) tussen het Latijn en Oud Perzisch getrokken parallellen zijn onjuist.

7. De Iraanse vormen met nasaal infix [parth. *niγund* (ngwnd-) ,,couvrir, cacher'', *aβgund-* ('bgwnd-) ,,découvrir, révéler'', sogd. niγund- ,,revêtir'' (nγwnt-)] spreken voor een verbinding van skr. *guṇṭhayati*, etc. ,,verbergen, bedekken'' met skr. *guh-* ,,toedekken, verbergen''.

8. In Aesch. Choeph. 22 sq (’Ιαλτὸς ἐκ δόμων ἔβην χοὰς προπομπός) is aan de lezing χοάς vast te houden.

9. Met Cumont—Bidez (Les mages hellénisés II, p. 18) is in Suidas (s.v. ’Αστρονομία; ed. Adler, I, p. 393, No 4257) πρῶτοι Βαβυλώνιοι ταύτην ἐφεῦρον διὰ Ζωροάστρου; μεθ’ ὧν καὶ ’Οστάνης te lezen μεθ’ ὅν in plaats van μεθ’ ὧν.

10. Twijfel aan de lezing der handschriften *virgineo cruore* (Martialis IV. 64. 16) is niet gerechtvaardigd. Zie o. m. G. v. d. Leeuw, Med. Ned. Ac. v. W., N. R., Deel 2, No 12, p. 34.

11. De bewering van M. Leky (De syntaxi apuleiana, Münster, 1908, p. 20): Priscorum vero certe imitator est Apuleius in verbis ,,*utor*, *fruor*, *fungor*, *potior*'' cum accusativo iunctis, is in strijd met de feiten.

12. De lezing διαμενεῖν in Diogenes Laërtius, Prooemium 9 (Jacoby, F. Gr. Hist., No 115, fr. 64a) vormt een argument voor de mening, dat *Theopompos* ook de bron is van de voor zijn naam door Plutarchus, De Iside et Osiride, 47 (Jacoby, F. Gr. Hist., No 115, fr. 65) gegeven mededeling.

13. De Oud Perzische gegevens zijn niet voldoende om met G. v. d. Leeuw (Jaarbericht Ex Oriente Lux No 5, 1937—’38, p. 303) ‘een voortreflijke parallel’ tussen het monotheïsme van Achnaton en de religie der Achaemeniden te construeren.